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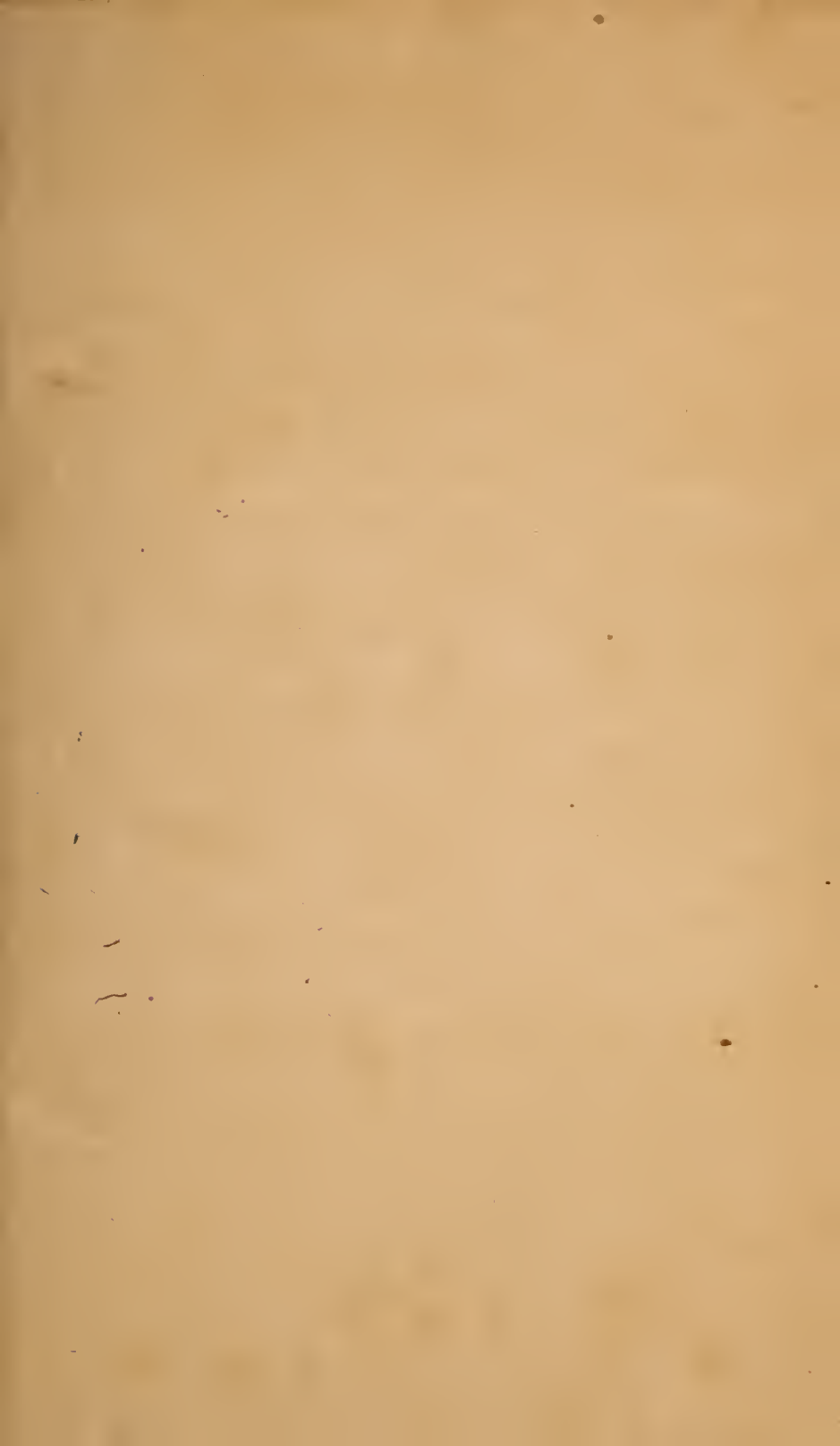
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THE

# CHINESE REPOSITORY.

VOL. XIV.—AUGUST, 1845.—No. 8.

ART I. *Message from the president of the United States to the senate, transmitting the treaty concluded between Mr. Cushing and Kíying in behalf of their respective governments.*

THIS treaty, signed at Wánghíá on the 3d of July 1844, was submitted to the senate of the United States, for its ratification and approval, on the 10th of December last, during the second session of the twenty-eighth Congress. Of that ratified treaty, no copy has yet reached China, but we have before us a series of documents, which were communicated with the treaty, and which will enable us to give our readers a tolerably full account of the negotiations between the two high commissioners. The treaty was unanimously approved and ratified by the senate, and will be brought out, by Mr. Alexander H. Everett, who is to be, on the part of the U. S. A., commissioner resident in China. Mr. Everett, sometime minister resident at the Spanish court, is a highly accomplished literary gentleman, who will do much to make known both China and the Chinese and to illustrate whatever belongs to them. As he comes out to reside permanently in this country, we suppose he will proceed—according to common usage—directly to court, and take up his residence as near as possible to his august majesty, Taukwáng. The residence of such a minister is indispensable to the carrying out of the stipulations of the new treaty and that policy which led to its formation. To the latter,—the policy of the United States in regard to China,—our attention is called by the documents now before us, containing the essential parts of Mr. Cushing's cor-

respondence with the Chinese government. Having attentively perused these, we will make some selections, and give such an account of the whole as may enable our readers to form their own opinions of the policy adopted.

The documents were published by order of the Senate. The following is the president's message :

*" To the Senate of the United States :*

" I have great pleasure in submitting to the senate, for its ratification and approval, a treaty which has been concluded between Mr. Cushing, the United States commissioner, and the Chinese empire."

" WASHINGTON, DEC. 10, 1844.

JOHN TYLER.

Mr. Cushing having arrived off Macao, addressed the following communication to his excellency the governor-general of Kwángtung and Kwángsí.

" On board the United States Flag-ship Brandywine,

" Macao Roads, February 27th, 1844.

" Sir: The undersigned, bearing commissions on the part of the United States of America, as commissioner and as envoy extraordinary and minister plenipotentiary to the imperial court, and also invested with full and all manner of power, for and in the name of the United States, to meet and confer with any person or persons having the like authority from the Chinese empire, and to negotiate, conclude, and sign a treaty or treaties for the purpose of regulating the intercourse of the people of the two countries, and for establishing and confirming permanent relations of justice and friendship between China and the United States, has the honor to inform your excellency, that, being on the way to the city of Peking, there to deliver a letter, containing sundry special matters, addressed to his imperial majesty by the president of the United States, he finds himself under the necessity of landing at Macao and remaining there a few weeks, until the Brandywine shall have taken in provisions, and made other preparations to enable her to continue her voyage to the mouth of the Pih-ho.

" In these circumstance, the undersigned feels it to be his duty to enter at once upon the fulfilment of one part of the instructions which he has received from his government ; which is, that, immediately on his arrival in China, he shall make particular inquiries for the health of its august sovereign.

" The undersigned, in the performance of this most grateful duty, has now the satisfaction to address himself to your excellency, as the nearest high functionary of the Chinese government, and to express, as well in the name of his government as of himself personally, the most ardent wishes for the health, the happiness, the prosperity, and the long life of his imperial majesty.

" The undersigned would esteem it a favor to receive from your excellency immediate intelligence of the well being of his imperial majesty, that he may have it in his power to communicate the same to the president of the United States at the earliest opportunity.

“With which the undersigned prays your excellency to accept the assurance of his most distinguished consideration.

C. CUSHING.

“To his excellency the governor-general, &c., &c.”

No reply was made to this until the 17th of March; which delay however is not to be charged to the acting governor, but to the fact that Mr. Cushing had at hand no translator, and consequently his communication did not reach the acting governor, till at least a fortnight after it was written. As the case was, delay was unavoidable. The Chinese, from the emperor to his lowest officers, seldom allow more than one day to elapse, after the receipt of any document, before giving a reply. The following is a copy of the acting governor-general's communication, given in answer.

Reply of his excellency Ching, acting governor-general of Kwáng-tung and Kwángsí, to a public dispatch of C. Cushing, envoy extraordinary and minister plenipotentiary to the court of Taukwáng.

March 19th, 1845.

“Ching, of the celestial dynasty, acting governor-general of Kwáng-tung and Kwángsí, director of the Board of War, acting member of the Board of general inspections, [at Peking,] assisting imperial adviser, lieutenant governor of Canton, commander-in-chief of its military forces, and acting commissioner of the Grain Department, addresses C. Cushing, envoy extraordinary and minister plenipotentiary of the United States of America, in reply.

“Whereas it appears major O'Donnell has brought and delivered a public dispatch, from which I have fully ascertained the honorable plenipotentiary, having arrived in China, desires, in behalf of the United States, and in the plenipotentiary's own name, truly, sincerely, and respectfully to inquire after the health and happiness of the august emperor, which evinces respectful obedience, and politeness exceedingly to be praised.

“At the present time, the great emperor is in the enjoyment of happy old age and quiet health, and is at peace with all, both far and near; of which it is proper, in reply, to inform the honorable plenipotentiary, in order to answer his sincere desire of what is just and proper.

“As to the public dispatch, in which it is stated, “the frigate Brandywine has gone to Manila to take in a full supply of provisions, that, after about a month's delay, she may repair to Tientsin, &c.,” hitherto it has been necessary to deliberate whether it be feasible—a subject which it is not a light matter to agitate. I have examined, and find that every nation's envoy which has come to the Central Flowery Kingdom with a view of proceeding to Peking, there to be presented to the august emperor, has ever been required to wait outside of the nearest port on the frontier till the chief magistrate of the province clearly memorialize the emperor, and request the imperial will, pointing out whether the interview may be permitted.

“Again: if [the plenipotentiary] presume to go to the capital, still he

must stop ; for if he do not wait to memorialize the emperor, and request premission, but proceed hastily, by a narrow passage, with a man-of-war to Tientsin, this will be to put an end to civility, and to rule without harmony. Furthermore, hitherto no merchant-ship, even of any nation trading at the ports of China, has been to Tientsin ; but this business (of proceeding thither with a man-of-war) is vastly different. When the honorable plenipotentiary shall arrive, then there will be no officers fully informed who can manage the business, neither linguists who can fully understand his verbal and written communications. If he desires to be presented to the august emperor, it is exceedingly to be feared there will be no means of presenting the subject intelligibly ; and there being no high commissioner residing at Tientsin, who will negotiate with the plenipotentiary the regulations for intercourse of the people of the two nations.

“ Then, at the commencement of business, the emperor must appoint some person properly to regulate the intercourse of each foreign nation, which cannot be fully provided for, and there will be no means of negotiation. Truly, in every respect, it will be very inconvenient. In the adjustment of every thing relating to trade with England, it was necessary the plenipotentiary (Sir Henry Pottinger) should return to Canton, in order to deliberate with the Chinese high officer upon all the details, and settle them. This may be clearly substantiated.

“ In the autumn of last year, your honorable nation’s consul, Forbes, reported to the high commissioner Tsiyeng, and the governor-general Ki Kung, respecting the honorable plenipotentiary’s desiring to proceed to Peking ; and at that time he received their reply, which the consul was to transmit to the honorable plenipotentiary, that it was useless to go to Peking. Considering it has happened that the envoy had embarked so early that he did not receive it, he should endeavor, with the consul, Forbes, to examine the original reply, and, as proper, clearly to understand it.

“ And still further, the high commissioner Tsiyeng and the governor general Ki Kung have already memorialized the august emperor upon the subject, and the august emperor, in his compassion to people from afar, cannot bear that the plenipotentiary, having passed the ocean, should again have the toil and trouble of traveling by land and water.

“ Already has the imperial edict been received, directing me, the acting governor general, to wait the arrival of the envoy at Canton, and then to soothe and stop him, as it is not at this time convenient to hurry to the north.

“ As to what is stated, of publicly deliberating upon the particulars of perpetual peace, inasmuch as it relates to discoursing of good faith, peace, and harmony, the idea is excellent ; and it may seem right, because he has heard that England has settled all the particulars of a treaty with China, he may desire to do and manage in the same manner. But the circumstances of the two nations are not the same, for England had taken up arms against China for several years, and, in beginning to deliberate upon a treaty, these two nations could not avoid suspicion ; therefore, they settled the details of a

treaty, in order to confirm their good faith; but since your honorable nation, from the commencement of commercial intercourse with China, during a period of two hundred years, all the merchants who have come to Canton, on the one hand, have observed the laws of China without any disagreement, and on the other there has been no failure of treating them with courtesy, so that there has not been the slightest room for discord; and, since the two nations are at peace, what is the necessity of negotiating a treaty? In the commencement, England was not at peace with China; and when afterwards these two nations began to revert to a state of peace, it was indispensable to establish and settle details of a treaty, in order to oppose a barrier to future difficulties.

“I have now discussed this subject, and desire the honorable plenipotentiary maturely to consider it. Your honorable nation, with France and England, are the three great foreign nations that come to the south of China to trade. But the trade of America and England with China is very great. Now, the law regulating the tariff has changed the old established duties, many of which have been essentially diminished, and the customary expenditures [exactions?] have been abolished. Your honorable nation is treated in the same manner as England; and, from the time of this change in the tariff, all kinds of merchandise have flowed through the channels of free trade, among the people, and already has your nation been bedewed with its advantages.

“The honorable plenipotentiary ought certainly to look at and consider that the great emperor, in his leniency to men from afar, has issued his edicts commanding the merchants and people peaceably to trade, which cannot but be beneficial to the nations. It is useless, with lofty, polished, and empty words, to alter these unlimited advantages.

“But should the honorable plenipotentiary still presume to go to Peking, I, the governor-general, must memorialize the emperor, and wait his august majesty’s pleasure, that he may do accordingly. Certainly, it will not answer hastily to proceed to Tientsin, lest on the way reports may be circulated, perhaps to the producing of suspicion and anxiety. Therefore it is proper that I should, beforehand, make this reply, together with the expression of my desires for the daily increase of your health and happiness.

“The above communication is to C. Cushing, envoy extraordinary and minister plenipotentiary of the United States of America.

“A true translation: PETER PARKER,

“*Joint Chinese Secretary to Legation.*”

These two communications,—the first from Mr. Cushing and the second from Ching,—give us a clue to the policy of the two respective governments. “The *necessity* of landing at Macao and remaining there a few weeks,” was quite sufficient for the Chinese, and gave them ground enough to circumvent the stranger, so as to prevent him from going to Peking. If Mr. Cushing really intended to

go to the capital, as we believe he did, he ought not to have landed at all in Macao, nor to have allowed the Brandywine to remain in this vicinity more than eight-and-forty hours. Having made the necessary arrangements, he should have proceeded as near as possible to the emperor at once, and then he would have negotiated his treaty at or near Peking, visited the imperial court, and paved the way for a permanent residence there,—a point of no small importance yet to be gained. If he did not intend to go, or was in doubt on the subject, silence regarding it should have been maintained. In dealing with such a people, or with such a government, nothing should be proposed except what is most palpably right and proper; and a measure once proposed should not be abandoned except for most cogent and weighty reasons.

Ching managed like a true Chinese, putting forth palpable falsehood first and then proceeding to reason thereon as if it were plain matter of fact, admitted truth. This unblushing falsehood, *about the frigate's going to Manila*, merited stern rebuke, and was cause sufficient for terminating with him all correspondence. If Mr. Cushing wanted additional reason for hastening to Peking, he had it in this falsehood, which he should have laid before the emperor, with an avowal of the impossibility of treating with such an unworthy servant of his august majesty. But instead of ending at once the correspondence, Mr. Cushing adopted a different course, and gave the following answer.

Macao, March 23, 1844.

“Sir: The undersigned, commissioner and envoy extraordinary and minister plenipotentiary of the United States of America to the court of Peking, and bearer of letters from the president of the United States to the august sovereign, and also invested with full and all manner of power, for and in the name of the United States, to meet and confer with any person or persons bearing the like authority from the Chinese empire, and to negotiate and conclude and sign a treaty or treaties for the purpose of regulating the intercourse of the people of the two countries, and for establishing and confirming permanent relations of justice and friendship between China and the United States, has the honor to acknowledge the receipt this day of your excellency's communication of the 17th instant.

“The undersigned tenders his hearty thanks to your excellency for the information given of the happy old age and good health of his majesty, the august sovereign, and of the peace which the empire enjoys. The undersigned will lose no time in communicating intelligence of these gratifying facts to the president of the United States.

“The undersigned has read the residue of your excellency's communication with that respectful attention which is due to your excellency's char-

acter, and to the distinguished station which you occupy in the Chinese empire.

“Your excellency presents various considerations which induce you to think, in the first place, that it is not convenient for the undersigned to proceed to the North; and, in the second place, that there is no occasion for a treaty between China the United States of America.

“The undersigned regrets that he cannot, consistently with the views and instructions of his government, discuss either of these questions with any person, however eminent in character and station, except that person be an imperial commissioner.

“If the undersigned were permitted to discuss these questions with your excellency, he feels abundantly confident that he should be able to exhibit satisfactory reasons in reply to the arguments presented by your excellency. And he feels constrained to express his disappointment that he does not find in the frontier province an imperial commissioner having powers coextensive with his own, and authorized to adjust with him the terms and conditions of the future intercourse of the two nations, especially if the imperial government be desirous not to have the legation proceed to the north. Under any view of the latter point, questions of commerce might well have been settled here, reserving other and higher questions to be discussed and settled at the court of the august sovereign.

“The undersigned cannot forbear respectfully to advert to an error of fact in the communication of your excellency. In that communication the following expressions occur, namely: “as to the public despatch, in which it is stated *the frigate Brandywine has gone to Manila, to take in a full supply of provisions,*” &c.

“Your excellency will see, on reverting to the communication which the undersigned had the honor to make, that the above expressions do not occur in it, and that it is impossible they should have done so, inasmuch as, at the time that communication was written, the undersigned was on board the *Brandywine*, then lying at anchor in Macao roads. Her voyage to Manila was a subsequent event. And, while abstaining from all present discussions, suggested by your excellency, the undersigned desires to advert to two of the statements incidentally made in your communication.

“Your excellency observes that it has been customary, in the case of previous foreign embassies, for the chief magistrate of the frontier province to memorialize the emperor on the subject, and to ascertain his will as to an interview with the envoy.

“The undersigned suggests, as to this, that it was to afford opportunity of conveying to the emperor such preliminary intimation of the contemplated mission of the undersigned, that the consul of the United States at Canton was commanded by the president of the United States to make known that fact to the public authorities of the two Kwang provinces.

“The undersigned is highly flattered to learn, from your excellency's communication, that the emperor, on receiving the above intimation, was graciously pleased to take interest in the welfare of the envoy of the United

States, and to desire to relieve him from the additional toil and trouble of continuing on from the frontier province to the imperial court.

"This act of kindness, which is in full accordance with the beneficent character of his imperial majesty, with the civilization and courtesy of the central empire, and with the spirit of distinguished hospitality which it has manifested in times past towards the envoys of other governments, augments the solicitude of the undersigned to present to the emperor in person the letters of business and of amity which he bears from the president of the United States.

"Furthermore, your excellency deprecates any such course of procedure, on the part of the undersigned, as might produce suspicion and anxiety.

"The undersigned assures your excellency, on this point, that his mission to the court of the august sovereign is one of peace and friendship; that the government of the United States is animated only with sentiments of respect and good will for that of China; and that he himself, while firmly adhering to the discharge of the substantial parts of his duty, and the punctual fulfilment of the instructions of the president of the United States on that head, yet is both willing and ready, in the mode of doing this, and of approaching Peking, to consult the opinion of the high functionaries of the emperor, so far as he consistently can, in order to avoid all possible cause of suspicion and anxiety. He deems himself bound by his instructions to continue his journey to the north; but if the imperial government prefer to have him proceed to the court by some other route, rather than to be conducted by the squadron of the United States to the mouth of the Pih-ho, whatever additional personal inconvenience he may sustain by adopting such other route, he will cheerfully encounter this, in order that he may thus evince the friendly disposition of the United States of America towards China.

"In conclusion, the undersigned tenders to your excellency the expression of his high respect, and of his wishes for your health and happiness.

C. CUSHING.

"To his Excellency the ACTING GOVERNOR GENERAL  
OF KWANG TUNG AND KWANG SE."

*An error of fact*, with a witness! Why such falsehood should be so lightly passed over, we cannot understand. We shall see by and by that, on a subsequent occasion, for a breach of etiquette, in the style of address, Kíying was promptly and wisely called to account. So ought Ching to have been in this case. And we repeat the opinion, that for putting forth such a falsehood, all communication with him should have been terminated at once, and the matter reported to his master

On the 1st of April, Ching gave the following reply to Mr. Cushing's communication of March 23d. It is, the reader will see, puerile and jejune enough:



"I, Ching, of the great pure dynasty, acting governor general of the two Kwáng provinces, &c., received the honorable plenipotentiary's despatch on the 28th inst. and have fully ascertained from it that the honorable plenipotentiary's proceeding to Peking, there to be presented to the emperor, has arisen out of sincere sentiments of respect and good will to China.

"Still more necessary, therefore, it is to await at Canton the imperial will, pointing out the proper course of procedure. As to a willingness to proceed to Peking by the inland rivers, it is an excellent idea of the plenipotentiary, with a view to avoid producing among the people suspicions and anxiety [incidental to] the sailing by sea; but the inner rivers are narrow and shallow near the banks, and it will be still more unsuitable to travel upon and along these through the country. I, the acting governor-general, will, as in duty bound, take the honorable plenipotentiary's sentiments which have come to hand, and, respectfully reporting them to the emperor, will memorialize the august sovereign, to ascertain whether he will grant orders to proceed to the capital by way of Tientsin, or by the inland rivers, or whether the emperor will appoint an imperial commissioner to come to Canton, to deliberate with the honorable plenipotentiary, (in which event it will be needless to repair to Peking,) or whether there may be some other mode of managing the business.

"It is inexpedient for me, the acting governor general, to take upon myself to deal with the honorable plenipotentiary. Besides, it cannot be a light matter to commence movements which may eventuate in the loss of the invaluable blessing of peace.

"As is requisite, I make this communication.

"The foregoing communication is to his excellency C. CUSHING, *envoy extraordinary and minister plenipotentiary of the United States of America.*

"TAUKWANG, 24th year, 2d moon, 14th day—(April 1, 1844).

A faithful translation:

PETER PARKER,

*Joint Chinese Secretary to Legation.*

Under this date, April 1st, Mr. Cushing addressed the acting governor-general, and requested of him complete and perfect copies of the several treaties recently concluded between China and Great Britain and Portugal.

In his communication to Ching, March 23d, Mr. Cushing expressed *his regrets* that he could not, "consistently with the views and instructions of his government," discuss, except with an imperial commissioner, the questions of his not going to the north and of there being no occasion for a treaty between China and the United States of America—questions raised by the acting governor-general. And plainly he could not; and he ought therefore to have adhered rigidly to those "views and instructions." Ching having requested

the plenipotentiary to remain in the "province of Yuh," Mr. Cushing, on the 16th of April thus replied.

"Sir: I have the honor to acknowledge the receipt of your excellency's communication of the 12th instant.

"By this I learn that no commissioner has yet been appointed to meet me on behalf of the august sovereign.

"Also, that a reply from Peking to the dispatch of your excellency, announcing the arrival of the American legation, and its intention to repair to Peking, may be expected in three months' time.

"Under these circumstances, inasmuch as your excellency does not propose to open to me the inland road to Peking, in the event of my waiting here until the favorable monsoon for proceeding to the north by sea shall have passed away, and as I cannot, without disregard of the commands of my government, permit the season to elapse without pursuing the objects of my mission, I shall *immediately* leave Macao in the Brandywine.

"I feel the less hesitation in pursuing this course, in consideration of the tenor of the several communications which I have received from your excellency.

"It is obvious, that if the court had entertained any very particular desire that I should remain here, it would have caused an imperial commissioner to be on the spot, ready to receive me on my arrival, or, at any rate, instructions would have been forwarded to your excellency for the reception of the legation; since, in order that no proper act of courtesy towards the Chinese government should be left unobserved, notice was duly given last autumn, by the consul of the United States, that my government had appointed a minister to China. The omission of the court to take either of these steps seems to indicate expectation, on its part, that I should probably land at some port in the north.

"Besides which, your excellency is well aware, that it is neither the custom in China, nor consistent with the high character of its sovereign, to decline to receive the embassies of friendly states. To do so, indeed, would among Western States be considered an act of national insult, and a just cause of war.

"Permit me to observe, that your excellency misapprehends the nature of my communications, if you look upon them as conveying an importunate request on any subject whatever; not having understood that your excellency has any power to negotiate with foreign ministers; and having contented myself with courteously replying to what seemed to me the importunate request of your excellency to have me abstain from going to Peking.

"Indeed, my sole object, originally, in addressing your excellency was to signify my high personal respect, and that of my government, for the august sovereign, by seizing the earliest moment, after arrival in China, to make inquiry for his health.

"Deference to the government of the province demanded that this inquiry should be addressed to your excellency.

"In doing this, I had the opportunity, also, of tendering my compliments to your excellency, who thus became incidentally informed of the arrival of the legation.

"These were acts of courtesy, which seemed to be proper to be performed by the representative of the government of the United States to the nearest great functionary of that of China.

"And here the correspondence on my part would have stopped, but for the fact that your excellency conceived it to be your duty, in reply, to enter into arguments on the question of whether it was convenient for the legation to proceed to Peking, and whether there was any occasion for a treaty between China and the United States, and more especially suggesting that the presence of the squadron of the United States in the gulf of Chihli might occasion suspicion and anxiety.

"To these suggestions I could not either in civility to your excellency or in justice to my government avoid responding, so far as to make known the friendly purposes of my government, and my own readiness to proceed to the north by the inland routes, if that course would be more acceptable to the imperial government.

"I had no occasion to request of your excellency the means of proceeding to the north, as my government had itself provided such means, in the squadron dispatched by it to this coast for that among other purposes.

"In regard to the mode and place of deliberating upon all things relative to the perpetual peace and friendship of China and the United States, your excellency refers to the precedent of the late negotiations with the plenipotentiary of great Britain.

"The rules of politeness and ceremony observed by sir Henry Pottinger were doubtless just and proper in the particular circumstances of the case. But, to render them fully applicable to the United States, it would be necessary for my government, in the first instance, to subject the people of China to all the calamities of war, and especially to take possession of some island on the coast of China, as a place of residence for its minister. I cannot suppose that the imperial government wishes the United States to do this. Certainly no such wish is entertained at present by the United States, which, animated with the most amicable sentiments towards China, feels assured of being met with corresponding deportment on the part of China.

"I have the honor now to take my leave of your excellency, and, in doing so, to express my regret that it has not been compatible with my duty to make my compliments in person, as it would have given me pleasure to do, to the governor of the province.

"Wishing your excellency all health and prosperity, I remain," &c.

Having thus *taken leave* of Ching, and declared his purpose to *quit Macao* immediately, it might have been well to have suited the action to the word. However, "circumstances alter cases."

It may be noticed here, in passing, that on the 13th of April, three

days prior to the date of the preceding communication, Mr. Cushing addressed a note to Ching informing him that the United States frigate *Brandywine*, bearing the broad pendant of commodore Parker, was that day proceeding to Whampoa, "on a visit, for a few days, of courtesy and civility to the capital, of the province."

On the 19th of the same month, the acting governor-general acknowledged the receipt of two public documents from Mr. Cushing, and gave the following in reply. He says:

"At present, the trade of every country with China is harmonious, and every point relating thereto is properly adjusted, which was accomplished when the imperial commissioner Tsiyeng, in conjunction with the present acting governor, deliberated upon and settled all the various points with the English plenipotentiary, Pottinger, repeatedly discussing them until we had arranged and fully agreed upon them all. The consuls of every nation were, moreover, to act in every particular according to this same arrangement. Henceforth, China and foreign nations would be at peace, gladness and prosperity would be without limit, and joyful contentment be every where diffused.

"Let your excellency, in order to prove this, take the several regulations which I, the acting governor, on that occasion, promulgated, and again, with your country's consul, Forbes, examine the former general regulations with those which were subsequently agreed upon, and carefully look over them all, and he will then know that our august emperor tenderly cherishes men from afar, and that whatever would be of advantage to the merchants of every nation has certainly been done to the utmost.

"Your excellency is of course fully aware that between China and England, France and Portugal, there is henceforth to be lasting peace and good will; how much more, then, between your country's merchants, who have come here for two hundred years, quietly pursuing their business, and China, should there be still greater concord and intimacy—henceforth forever existing the pleasing interchanges of peace and good will. Still more need we not wait until matters occur which will require a treaty; and between our two countries this is no cause of apprehension whatever.

"Moreover, the high officer Tsiyeng has already received orders to be governor general of the two Kwáng, and in course will come to Canton, so that the public business of the two countries can then be still more easily deliberated upon.

"But it is highly necessary that I should also remark, concerning the man-of-war *Brandywine* coming up to Whampoa. The *Bogue* makes an outer portal of Kwángtung, where an admiral is stationed to control and guard. Heretofore, the men-of-war of foreign nations have only been allowed to cast anchor in the seas without the mouth of the river, and have not been permitted to enter within. This is a settled law of the land, made a long time past. Whampoa is the place where merchant ships collect together not one where men-of-war can anchor. Now, since the sole design of

merchantmen is to trade, and men-of-war are prepared to fight, if they enter the river fright and suspicion will easily arise among the populace, thus causing an obstacle in the way of trade. Furthermore, the two countries are just about deliberating upon peace and good will, and suddenly to have a man-of-war enter the river, while we are speaking of good faith and cultivating good feeling, has not a little the aspect of distrust.

“Among the articles of the commercial regulations it is provided, that an English government vessel shall be allowed to remain at anchor at Whampoa, and that a deputy shall be appointed to control the seamen. The design of this, it was evident, was to put an end to strife and quell disputes. But this vessel is a small one, containing but few troops, and moreover bring a petty officer, so that it is a matter of but little consequence, one way or another.

“If your country’s man-of-war Brandywine contains five hundred and more troops, she has also a proportionately large number of guns in her, and brings a commodore in her; she is in truth far different from the government vessel of the British, and it is inexpedient for her to enter the river; and there are, in the aspect of the affair, many things not agreeable. When the English admiral Parker and Saltoun went up to Canton last year they took a small vessel, and left their large men-of-war at anchor in Hongkong, not entering the river in them. This is plain and sufficient proof of what is proper; and I accordingly, in reply to your excellency, [beg] that you will clearly examine with regard to this ship; if she has not yet entered port, to require her to return immediately to her anchorage at Macao; and, if she has entered the river, also to straightway send a message to commodore Parker, that he sail out, and return with his ship to Macao. She certainly cannot remain long. This, too, will be full evidence of courteous friendliness.

“The regulations of all governments are dissimilar, but the principles of reason are the same; whence it is that peace and good will among nations consist in each keeping within their own limits. It cannot be permitted to the men-of-war of other countries lightly to enter the mouth of the river, and remain there at anchor.

“I beg your excellency to well consider this, which is one important object of this communication.

“To his excellency the honorable the American Plenipotentiary, &c.  
TAOUKWANG, 24th year, 3d moon, 2d day — (April 19th, 1844.)

True translation:

S. WELLS WILLIAMS.

Despite every thing, a war of words now became inevitable—a war in which the Chinese never fear discomfiture. In addition to the long communication of April 19th given above, the acting governor-general wrote to Mr. Cushing again under the same date, complaining of the U. S. A. consul’s conduct in opening a dispatch, intrusted to him for transmission. On the next and the day following, other communications from Ching were sent both to the

commodore and to the plenipotentiary, complaining of the Brandywine's entering the Bogue, declining to exchange salutes and to receive a visit from commodore Parker within the walls of Canton.

Again in his turn, on the 22d, Mr. Cushing addressed the acting governor-general, in the following language :

"Sir: I have the honor to acknowledge the receipt, this day, of your excellency's three letters, under date of the 19th and 20th instant, to certain points of which some brief reply seems requisite.

"When I addressed your excellency on the 13th, thanking you for copies of the treaty of Nanking and of that of Portugal, I was not aware of the fact which I have since discovered with much regret, that your excellency did not deem it convenient to communicate to me the whole of the treaty of Nanking.

"In regard to the letter which Mr. Forbes opened, it is but justice to him to state that he did it in the company of lieutenant Pegram, the aide-de-camp of commodore Parker, under the supposition that, as stated to him by the bearer of it, the letter was designed for commodore Parker. I regret the occurrence of the mistake, and am sure it was the farthest possible from the intention of Mr. Forbes to be guilty of any disrespect towards your excellency. No such accident could have happened, if the letter had been sent to my residence instead of that of Mr. Forbes.

"In regard to the Brandywine, it is hardly necessary for me to repeat, that the object in visiting Whampoa was one of respect and friendship only, so far as it concerned the Chinese government.

"It is customary, among all the nations of the west, for the ships of war of one country to visit the ports of another in time of peace, and, in doing so, for the commodore to exchange salutes with the local authorities, and to pay his compliments in person to the principal public functionary. To omit these testimonies of good will is considered as evidence of a hostile or least of an unfriendly feeling.

"But your excellency says the provincial government has no authority to exchange salutes with commodore Parker, or to receive a visit of ceremony from him. And I deeply regret, for the sake of China, that such is the fact. China will find it very difficult to remain in peace with any of the great States of the west, so long as her provincial governors are prohibited either to give or to receive manifestations of that peace, in the exchange of the ordinary courtesies of national intercourse.

"And I cannot forbear to express my surprise, that in the great and powerful province of Kwáng tung, the presence of a single ship of war should be cause of apprehension to the local government.

"Least of all should such apprehension be entertained in reference to any ships of war belonging to the United States, which now feels, and (unless ill treatment of our public agents should produce a change of sentiments) will continue to feel, the most hearty and sincere good will toward China.

"And your excellency will find, on inquiry, that commodore Parker, in-

stead of doing any unusual thing in anchoring in the Bogue, has but followed the example, in this respect, of his predecessor, commodore Kearney, who spent some time at anchor there, two years ago, with the United States ships of war Constellation and Boston.

“Your excellency quotes the late treaty with England, as bearing on this question,

“I have examined the article referred to; and find that by it England is required to keep a government vessel at anchor in each of the five ports of Kwángchau, Fuchau, Amoy, Ningpo, and Shánghái; but I find nothing in the article to limit the size and the armament of that vessel, and nothing which prohibits England from keeping two or ten government vessels in each of the five ports, if it suits her pleasure. I presume she consults her own convenience in keeping at present only one government vessel, and that of small size, anchored at Kwángchau, which she may well do, having a fleet of large vessels so near at hand, at Hongkong.

“But does that article apply to the other great nations of the west? If so, and each of them is required to keep a government vessel in each of the five ports, the effect will be to fill the very interior ports of China with large squadrons of foreign men-of-war, to a degree which might well give disquietude to the Chinese government.

“This question, if there were no others, might serve to satisfy your government, that the late treaties between China and Great Britain, instead of dispensing with all occasion for treaties with America and France, have but rendered such treaties the more indispensably necessary to the maintenance of peace and good understanding.

“I am confident your excellency will, on reflection, perceive that none of the cases cited, of the practice of the British government or its officers, can have any bearing on the United States, for the reasons which were hinted at in my last communication. The two cases will not begin to be parallel until America shall have deemed her honor aggrieved by the conduct of China towards her public officers, and shall thereupon have taken up arms, and shall have seized upon a portion of the territory of the empire. God forbid that any such deplorable events should occur, to disturb the harmony which now exists between China and the United States.

“I have only to add, that when the Brandywine went to Whampoa, it was the intention of commodore Parker to return so soon as the state of the tide should admit of her crossing the bar in safety; and to this original intention he will still adhere. I have no disposition to increase the embarrassments to which your excellency is already subjected, by the grave omission of the imperial government in neglecting to make proper provision for the American legation, immediately on receiving notice of its intended arrival.

“Coming here, in behalf of my government, to tender to China the friendship of the greatest of the powers of America, it is my duty, in the outset, not to omit any of the tokens of respect customary among western na-

tions. If these demonstrations are not met in a correspondent manner, it will be the misfortune of China, but it will not be the fault of the United States.

"I notice the fact, stated by your excellency, that Tsiyeng has been appointed governor-general of the two Kwáng provinces, but not that he, or any other person, has been appointed imperial commissioner, nor any information as to the time of the arrival of Tsiyeng at Canton.

"I have the honor to renew to your excellency my wishes for your health and happiness, and to remain, with due respect, your obedient servant,

C. CUSHING."

A very timely lecture, and for delivering it we are half inclined to excuse the plenipotentiary for swerving from his right purpose of saying no more to his excellency—especially regarding the topics of forming a treaty, &c.

The following "lucid communication" written April 21st, was (evidently) received by Mr. Cushing subsequently to his writing and forwarding that of the 22d, given above.

*"Ching, acting governor-general of Kwángtung and Kwángsi, member of the Board of War, &c., makes this lucid communication in reply :*

"On the 3d of the 3d month (April 20, 1844) your excellency's dispatch was received, and, having been perused, was fully understood.

"Your excellency's earnest request to proceed to Peking, I, the acting governor-general, by express, immediately reported to the throne; and when the pleasure of the great emperor shall have been received in an edict, it shall be made known [to you]. This will be acting strictly according to the laws, I am not ignorant that your excellency, having arrived in the province of Canton, is unwilling to be long detained. But from the province of Canton to the capital, and from the capital to the province of Canton, the going and returning, together, require more than fifty days, when the imperial pleasure may be received in an edict. And for an imperial commissioner to come to Canton, there also unavoidably must be required much time. Thus, then, in traveling on the road there must be no inconsiderable delays.

"Now, although your excellency had a letter brought to China last year, still, on account of the variable sea winds, it could not be known when you would arrive; and, accordingly, a high imperial commissioner could not be here long in waiting. When your excellency did arrive in the province of Canton, I, the acting governor-general, immediately made report thereof, by memorial, to the throne; and so, while no person has been selected and appointed [as imperial commissioner,] this too, in my replies, I must faithfully declare, without one word of deception.

"Also, regarding the reception of yourself the high commissioner, it is necessary to wait till the imperial pleasure shall have been received in an edict, and then to act accordingly.



“Your excellency cannot hold indiscriminate intercourse with [our] officers, and will not deviate from your appropriate sphere of action. Also, it is inconvenient for me, the acting governor-general, to hold any unofficial intercourse. From this fixed rule of China, I, the acting governor-general, cannot take upon myself to deviate. But when once the imperial pleasure has been received in an edict, and an imperial commissioner chosen and appointed, then it will be incumbent [on me] to communicate the same in due form, and not to keep your excellency long in anxious suspense.

“Regarding what is said of the settled usages of Western nations—that not to receive a high commissioner from another State is an insult to that State—this certainly, with men, has a warlike bearing.

\* \* \* \* \*

“But during the two hundred years of commercial intercourse between China and your country, there has not been the least animosity nor the slightest insult. It is for harmony and good will your excellency has come; and your request to proceed to the capital, and to have an audience with the emperor, is wholly of the same good mind. If, then, in the outset, such pressing language is used, it will destroy the admirable relations.

“As it is said [in your dispatch] the people of China assuredly cannot wish to have the United States act in this manner, so assuredly it is that my country does not harbor such evil intention. Hence it is apparent that your excellency's coming is for the good purpose of securing tranquillity.

“At no distant day, the imperial pleasure will be received in an edict, and an imperial high commissioner may come to the province of Canton; then it will be proper to hold intercourse with your excellency, according to the rules of etiquette, and to conform to those which were observed with Pottinger, without the slightest abatement. I beg that your excellency will not, through urgency, create suspicions.

“For this I make this communication in reply, desiring your prosperity. May it reach the person to whom it is addressed.

“The above is the lucid communication.

“TO CUSHING, *Envoy extraordinary and minister plenipotentiary, &c., of the United States of America.*

TAUKWANG, 24th year, 3d moon, 4th day—(April 21, A. D. 1844.)

True translation:

E. C. BRIDGMAN,

*Joint Chinese secretary to the U. S. Legation.*

The following is Mr. Cushing's answer.

“United States Legation, Macao, April 24, 1844.

“Sir: I have the honor to acknowledge the receipt of the letter addressed to me by your excellency on the 21st instant, and have considered its contents.

“In that letter you state that the transmission and return of dispatches between Canton and the capital occupy about fifty days, while in your letter of the 12th instant the time is fixed at about three months.

“This difference of expression produces uncertainty in a very important particular; and that uncertainty is increased by the circumstance that it no where distinctly appears, in your excellency’s several letters, on what day you reported to the emperor the arrival of the legation.

“I am thus left in doubt, not only as to the number of days, but as to the time when those days began to run.

“As to the other points touched upon in your excellency’s communication, it seems to be quite unnecessary to continue to discuss them, as it now appears that, notwithstanding the notice given last autumn of the arrival of the American legation, you were forbidden by your government to receive the legation, or even so much as to exchange the most ordinary courtesies with any of the public officers of the United States.

“I can only assure your excellency, that this is not the way for China to cultivate good will and maintain peace. The late war with England was caused by the conduct of the authorities at Canton, in disregarding the rights of public officers who represented the English government.

“If, in the face of the experience of the last five years, the Chinese government now reverts to antiquated customs, which have already brought such disasters upon her, it can be regarded in no other light than as evidence that she invites and desires [war with] the other great western powers.

“The United States would sincerely regret such a result. We have no desire whatever to dismember the territory of the empire. Our citizens have at all times departed themselves here in a just and respectful manner. The position and policy of the United States enable us to be the most disinterested and the most valuable of the friends of China. I have flattered myself, therefore, and cannot yet abandon the hope, that the imperial government will see the wisdom of promptly welcoming and of cordially responding to the amicable assurances of the government of the United States.

“In this expectation, I have the honor once more to subscribe myself, with due consideration, your excellency’s obedient servant.

C. CUSHING.

“To his excellency CHING, &c.

“A copy of a brief memoir on the United States transmitted herewith.

To this, we have the following rejoinder.

“I, *Ching, of the great pure dynasty, acting governor-general, &c., make this reply.*

“Upon the 16th instant, (3d May,) I received the honorable plenipotentiary’s dispatch, with a brief memoir of the United States, and have read and fully understood it. As to your statement that I, the acting governor, have before twice addressed a communication, making statements that were discordant relative to the receiving of the imperial will, now, either

the honorable plenipotentiary has not carefully examined them, or the translation has not been perspicuous. As to the misunderstanding, I, the acting governor, upon the 2d month, and 25th day, (12th April,) made a reply, in which it was expressed, that within three months the imperial will may be received. This referred to the third month of the present year, which is this month, and not the period of three months. Also, on the 4th day of the 3d moon, (24th April,) I made a reply, in which it was expressed that, to go to Peking and return requires fifty or more days; which, connecting it with the time of the honorable plenipotentiary's arrival in Yuh, requesting to enter Peking, to be presented to the emperor, which I, the acting governor, did, upon the 2d moon and 4th day, (22d March,) report to the emperor, reckoning for going and coming fifty days or more, then truly, as previously stated, it will be in the last decade of the 3d month; and there is no place for any discrepancy with the period of my former communication. In a little time the imperial pleasure will be received, when I, the acting governor-general, as behooveth me, will transcribe a complete copy, and appoint and dispatch an officer to Macao, to proclaim it aloud, that the honorable plenipotentiary may understand it fully.

“We must wait till his excellency Tsiyeng arrives, when it will be convenient and proper, with the honorable plenipotentiary, unitedly to deliberate upon the affairs of the two nations; and I request you to lay aside suspicions.

“As to your honorable nation's scholars and merchants who have hitherto come to the south of China, they have been respectful and complaisant, and there has not been the slightest agitation of injurious and troublesome conduct, which I, the acting governor, have very well known, and in which I have rejoiced; but I wish that henceforth free commerce and good will through myriads of years may secure universal peace and prosperity; and, upon this point, my sentiments coincide with the honorable plenipotentiary's.

“As to the American nation's being one of vast extent among the nations of the West, I, the acting governor-general, had previously read the book on the history of the United States, [literally, provinces,] and partially understood its purport; and now I have perused your excellency's memoir of the United States, which, generally speaking, agrees with what is contained in the brief history of the United [States] provinces.

“Although our two countries are very remote from each other, yet I have long since heard that your honorable country was the great nation among the Western [powers,] and it is the last we would dare to regard as a weak and petty state.

“A second time I request no suspicion. Making this reply to your communication and the accompanying memoir, I avail myself of the opportunity of presenting my compliments and wishes for your happiness and promotion. As requisite, I make this reply.

“The foregoing is to his excellency Cushing, envoy extraordinary and minister plenipotentiary of the United States of America.

TAUKWANG, 24th year, 3d moon, 17th day—(May 4, 1844.)

A faithful translation:

PETER PARKER,

*Joint Chinese Secretary to Legation.*

Under the same date, May 4th, Ching forwarded another dispatch, in which he explained and apologized for not sending the entire treaty of Nanking, expressed his satisfaction with the explanation regarding the consul's opening his dispatch and promised in future to send them by special messengers, repeats that the frigate's entering the Bogue was in opposition to the established laws of the central kingdom and exults in the facts that she had now retired without the Bogue and no salute had been fired, and concludes by stating that he dare not, in opposition to old usage, meet the high officers of foreign states, and that Kíying, having been appointed governor-general of the two Kwáng, had commenced his journey southward from Kíangnán on the 19th of April and might be expected in Canton by the 5th of June. It is to be noted here that, at the time Kíying was appointed, the arrival here of the American ambassador was not known at court. But knowing, as his majesty did, that such a minister must soon be in China, he no doubt made the selection of the noble and generous Tartar with reference to that event.

We shall quote only one more of Mr. Cushing's lectures, given with such hearty good will to his friend Ching.

“United States Legation, Macao, May 9, 1844.

“Sir: I have the honor to acknowledge the receipt of the two letters addressed to me by your excellency, under date of the fourth of the present month.

“In view of the facts set forth in those letters, and of your excellency's earnest protestations of the friendly intention of the imperial government, I have concluded to wait here a short time longer, in the hope of the arrival of satisfactory advices from the court.

“At the same time, it seems proper to state to your excellency, in all frankness, the circumstances under which I have adopted this conclusion.

“Foreign ambassadors represent the sovereignty of their nation. Any disrespect shown to them, is disrespect to their nation, government, or sovereignty. They possess the right, in the discharge of their public duty, to come and go, without let or hindrance. Causelessly to molest them, is a national injury of the gravest character.

“Accordingly, in the West, foreign ministers, on arriving at the borders of the government to which they are sent, are accustomed to enter the country immediately, and to proceed, without delay or obstacle, to the

court, where, after paying their respects to the sovereign, they address themselves at once to the appropriate minister of state, for the transaction of the business of the mission.

“Such are the usages followed by the West, in the general interests of humanity. For, when great nations deal together as such, they must deal through the medium either of ambassadors, the instruments of friendship, or of fleets and armies, the instruments of hostility. There is no other alternative. And thus it is, that the agency of ambassadors is found to be of the greatest utility, not only as the means of terminating the calamities of war, but also as the means of securing the continuance of the blessings of peace.

“These principles are universally received in the West, and I have reason to think they are in China also; for I find that in the fourth and sixth articles of the treaty of Keángnán, his imperial majesty makes special mention of the injuries done to captain Elliot and other British officers by Chinese ministers of state, and recognises the justice and propriety of granting reparation therefor to the government of Great Britain; and I find, also, that, on occasion of the embassy of lord Macartney, in the reign of the emperor Kienlung, orders were dispatched to all the seaports of China, previous to his arrival, commanding public officers to give to him a hospitable reception wherever he should appear on the coast, and to afford to him all facilities for immediately proceeding to the imperial court.

“That the Chinese government might not be unprepared for the contingency of my arrival, it received official notice, last autumn, that the president of the United States had appointed an envoy to the court of Peking.

“Whereupon, it was competent for the Chinese government, if it desired that the envoy, on his arrival in China, should confer with an imperial commissioner before proceeding to Peking, to have had such commissioner in readiness in the frontier province; or, if that was inconvenient, then to have given authority and instruction to the provincial government for the reception of the envoy.

“Respect towards a friendly nation, justice, the principles of international comity, the love of peace, all required that one of these two things should have been done.

“But, instead of either of these things, instructions were given to the provincial government to importune the envoy, on his arrival, to wait at the frontier an uncertain time, while the provincial government was left, in the interim, without any authority to receive the envoy—nay, without authority even to exchange the most ordinary courtesies either with the envoy or with the commander of the squadron of the United States.

“I must not conceal from your excellency the extreme dissatisfaction and disappointment which the people of America will experience when they learn that their envoy, instead of being promptly and cordially welcomed by the Chinese government, is thus molested and delayed, on the very threshold of the province of Yuh.

“The people of America have been accustomed to consider China the most refined and the most enlightened of the nations of the east; and they will demand, how it is possible, if China be thus refined, she should allow herself to be wanting in courtesy to their envoy; and, if China be thus enlightened, how it is possible that, having just emerged from a war with England, and being in the daily expectation of the arrival of the envoy of the French, she should suffer herself to slight and repel the good will of the United States. And the people of America will be disposed indignantly to draw back the proffered hand of friendship, when they learn how imperfectly the favor is appreciated by the Chinese government.

“In consenting, therefore, to postpone, for a short time longer, my departure for the north, and in omitting, for however brief a period, to consider the action of the Chinese government as one of open disrespect to the United States, and to take due measures of redress, I incur the hazard of the disapprobation and censure of my government; for the American government is peculiarly sensitive to any act of foreign governments injurious to the honor of the United States.

“It is the custom of American citizens to demand themselves respectfully towards the people and authorities of any foreign nation in which they may, for the time being, happen to reside. Your excellency has frankly and truly borne witness to the just and respectful deportment which both scholars and merchants of the United States have at all times manifested in China.

“This cannot be more acceptable to the government of China than it is to that of the United States, which, accustomed itself and requiring its citizens to treat other nations and governments with perfect justice and courtesy, expects the same in return, and is therefore prompt to resent, by all the means in its power, any wrong which may be perpetrated on its citizens, and more especially any indignity which may be offered to its public agents, and through them to its sovereignty and honor.

“But I left America as a messenger of peace. I came into China full of sentiments of respect and friendship towards its sovereign and its people. And notwithstanding what has occurred, since my arrival here, to chill the warmth of my previous good will towards China, and to bring down the high conceptions I had previously been led to form in regard to the courtesy of its government, I am loth to give these up entirely, and in so doing put an end perhaps to the existing harmonious relations between the United States and China.

“I have therefore to say to your excellency, that I accept, for the present, your assurances of the sincerity and friendship of the Chinese government. I suspend all the resentment which I have just cause to feel on account of the obstructions thrown in the way of the progress of the legation, and other particulars of the action of the imperial and provincial governments, in the hope that suitable reparation will be made for these acts in due time.

“I commit myself, in all this, to the integrity and honor of the Chinese

government; and if, in the sequel, I shall prove to have done this in vain, I shall then consider myself the more amply justified, in the sight of all men, for any determination which, out of regard for the honor of the United States, it may be my duty to adopt under such circumstances.

"I assure your excellency, that it is my earnest desire for the continuance of amity between the respective governments which alone has brought me to this decision. No other consideration would induce me to consent to remain for another day here at the frontier, where, while the business of my mission is retarded or delayed, and the disapprobation of my government is hazarded, I have no opportunity meanwhile to relieve the tedium of expectation, by associating with the scholars and statesmen of the Flowery Land. But I cling to the hope, that, in submitting to these inconveniences, I am consulting the peace and welfare of the two great nations of China and America. God grant that I be not disappointed in this hope, by any new delays on the part of our government.

"I have the honor to repeat my wishes for your excellency's prosperity, and the health and repose of his imperial majesty.

"C. CUSHING.

"To his excellency Ching, &c.,"

May 8th the acting governor-general announced to Mr. Cushing the following particulars: that, March 22d, he communicated, by memorial, the plenipotentiary's "request" to go to Peking; that on 4th of May received the emperor's will that it was needless to go to Peking, Kiyang having been appointed governor-general at Canton, with orders to repair thither in post haste and transact all proper business with the honorable plenipotentiary; that, April 1st, he had again memorialized the emperor, conveying a "second request;" and on the 6th of May received the emperor's will, appointing Kiyang imperial commissioner with full powers to negotiate, &c.

May 9th he sent a deputation of officers to Macao to convey to Mr. Cushing the three following rescripts of the imperial will.

1

*"Three communications of the imperial will, respectfully transcribed.*

"We, great ministers of state, members of the privy council, Keun kí tá Chin, communicate, that upon Táukwáng, 24th year, 2d moon, and 22<sup>d</sup> day, (9th April, 1844,) we received the imperial mandate, that Ching had memorialized the throne relative to the American envoy's entering Peking; but America never, as yet, having gone through with presenting tribute, then hastily proceeding to Tientsin, it will be necessary to require its immediate return. As to the request to negotiate and settle commercial regulations, it will also be necessary to deliver over to the original deliberator, (Kiyeng,) the great minister of state, to negotiate and settle them. Certainly there exists no cause at the north for hastily proceeding to Tientsin, requiring the appointment of another high commissioner to negotiate with him. The great

minister of states Tsiyeng, the original deliberator, has been appointed governor-general of the two Kwáng provinces, and is going post haste to Canton. Enjoin upon the said envoy quietly to wait at Canton, and by no means to esteem it a light matter to agitate disorder, which is an important concern. Take this mandate, and, at [the speed of four hundred lí per day, (133 miles),] make it known.

By the emperor.

2

"We, great ministers of state, members of the Privy Council communicate that, on Táukwáng, 24th year, 3d moon, and 5th day, (22d April,) we received the imperial mandate, that whereas Ching has memorialized the throne, that the American envoy still again importunately requests to enter Peking, and is willing, by the inner rivers, to make the journey, &c., cause the said lieutenant-governor again to issue a clear edict respecting the treaty to be deliberated upon, and which it is desired to negotiate with an imperial high commissioner; that now Tsiyeng has been appointed to the office of governor-general of the two Kwáng, and also, as before, the seals of imperial commissioner have been delivered over to him, the said nation's envoy, quietly waiting at Yuh, (Canton,) may properly negotiate with him. If, absolutely, he desires to come to the north of Pie-ho to Tientsin, there is no imperial high commissioner there, and he will not be able to negotiate a treaty, and positively he must return again to Canton, to negotiate with Tsiyeng; and why unnecessarily take the voyage?"

"Let the said lieutenant-governor receive this imperial pleasure, then clearly explain that neither by sea nor land can it be permitted him to enter Peking, but let there be orders for him to wait for the imperial commissioner at Canton. It is not permitted to do otherwise. Take this mandate, and [at the speed of] five hundred lí (166 miles) per day, order it to be known.

By the emperor.

3

"Upon the same day the Nui Ko [Imperial Cabinet] received the imperial edict, [stating] that 'Tsiyeng, now having been appointed to the office of governor-general of the two Kwáng provinces, the supplementary appropriate business relating to the commerce of every province, let all be delivered over to the said chief agent, and cause the seals of imperial high commissioner to be delivered to him; and if it occur that he have to manage the business of free commerce, and the correspondence of the ports of each province, he is in like manner permitted to affix the seal, using great precaution.

By the emperor.

A faithful translation;

PETER PARKER, &c.

The deputation reached Macao, on the 13th, and the following day, was received by Mr. Cushing who made a further communication to Ching, expressing his pleasure in the appointment of so able and experienced a negotiator as Kíying, but declaring that he did not "relinquish his purpose of presenting to the emperor, in person, the letter" which he bore from the president of the United States. In the same communication, Mr. Cushing repeated his intimation



of a willingness to wait in Macao, a reasonable time for the expected arrival of the imperial commissioner.

With one more short extract we must close this article, to be continued in our next number,—this forming the first scene in the drama, extending from the date of Mr. Cushing's first letter to Ching, "on board the United States flag-ship Brandywine, Macao Roads, February 27th, 1844," to the 24th of May, a period of nearly three months. Ching thus makes his exit.

"Ching, acting governor-general of Kwángtung and Kwángsi, vice-president of the Board of War, &c., makes this communication:

"On the 19th instant. (3d day of the 4th month) I received your excellency's communication, (of the following tenor:) I have received the public dispatch brought by the prefect Tsin and others, covering copies of three documents conveying the imperial pleasure, which ought to be respected, &c. Perceiving hereby that your excellency will conform respectfully to the great emperor's pleasure, my delight and joy are very great. And, as is right, I make this communication in reply, for your excellency's satisfaction.

"Wishing for your present happiness and daily advancement, may this communication reach him to whom it is addressed:

"The above communication is addressed to his excellency Cushing, minister plenipotentiary of the United States of America.

"TAUKWANG, 24th year, 4th month, 8th day—(May 24, 1844.)"

"True translation:

E. C. BRIDGMAN,

"Joint Chinese Secretary."

ART. II. *A Funeral Sermon, preached at Macao, on the death of Mrs. Mary Sword. July 27th, 1845. By the Rev. PETER PARKER, M. D.*

[In former volumes of the Repository, we have noticed the death of several good and excellent men, over whose early removal from this world the foreign community in China has been called to mourn. Such men were the Morrisons and the right honorable lord Napier. We have had also to notice the loss of women—such as Mrs. Boone, Mrs. Dean, Mrs. Ball, Mrs. Shuck, and others—pious and godly in their lives, happy and triumphant in their death. To this list, we have now to add another name. The memory of all such is precious. Its value is far above that of merchandise. We love to record and repeat the names—and celebrate the Christian deeds, of those who in their conduct have striven successfully to imitate the life of that Great Exemplar, who spoke as never man spoke, and whose conduct was a perfect illustration of the holy doctrines which he taught.]

*Oh death! where is thy sting? Oh grave! where is thy victory?*

1st COR. xv, 55.

WE are assembled, dear friends, on a most solemn and affecting occasion. The place of our assembling is full of tender associations. The occasion is invested with solemn interest. We have met here before, but never as now. There is a void. A dear one is absent. Her countenance we behold not, and her sweet voice is unheard. Death has entered this dwelling, and the countenance so often seen beaming with intelligence and the smiles of friendship and maternal joy he has changed, and the deceased has been conveyed away. Already the funeral obsequies have been performed. We meet again still further to improve the affecting providence of God, to magnify the triumphs of his victorious grace, and to stimulate each other to secure its blessings.

On occasions like the present there is usually something peculiar in the circumstances of the death, or prominent in the life and character of the deceased, which directs the train of our reflections. Has the death been sudden and unexpected? the frailty and uncertainty of human life impress themselves upon us. Has one been removed confessedly and beyond doubt unprepared to appear before his Maker? the declaration of the apostle comes with emphasis, "It is a fearful thing to fall into the hands of the living God." Has a Christian died, distinctly contemplating an immediate exchange of existence, and conversed respecting it as calmly as one speaks of removing from one side of this world to the other,—naturally nervous and timid—has the grace of Christ raised the affectionate wife and devoted and tender mother above the fear of dying, anxious only lest some the most dear to her of all on earth should fail of the grace of God? Then the Christian's triumph attracts and invites our solemn consideration, as set forth in the interrogations, "*Oh death! where is thy sting? Oh grave! where is thy victory?*"

The theme of the apostle in this chapter is the *gospel*, which he had preached to the Corinthians and which they had believed. He recapitulates its doctrines. First of all he declares the great truth that Christ died for our sins according to the scriptures; he adduces the evidence of his burial and the witnesses to his resurrection; magnifies the grace of God which had made him an apostle and eye-witness to the risen redeemer; enters into an extended argument in proof of the resurrection; notices the universal apostacy of man, the coextensive atonement there is in Christ,—whom he traces through all the work of redemption to the throne of mediator

and the full consummation of his mediatorial reign. He then adverts to cavils, and refutes objections to the resurrection, and shews it to be analagous to facts subject to the senses. He concludes the argument with the disclosure of a sublime mystery, averring, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality." So when this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

With the trump of God as it were sounding in his ear and reverberating through creation, with the resurrection of the universal dead, and all that was corruptible and mortal appearing in the field of faith's vision in living incorruptible and immortal form, death himself swallowed up in victory, the apostle shouts the Christian's triumph, "Oh death! where is thy sting? Oh grave! where is thy victory?"

Ordinary language is too feeble to express his deep emotions: he breaks forth in a bold figure by which he personifies death and the grave. He addresses them as actual existences. The one rises up as a venomous monster endowed with a deadly sting; the other as a universal conquerer bent on victory. The effects of that venom first transfused into the original human pair, and transmitted by them down through all their descendants of every age and nation, and the specific antidote obtained from Christ, pass through his mind. The universal triumphs of that conqueror he perceives to be but apparent and momentary and not real, for the resurrection had reversed the victory, and blasted him with actual and eternal defeat. He beheld the scene thus reversed, and exultingly asks, "Oh Death! where is thy sting? Oh Grave! where is thy victory? Death! your sting is gone, and you are helpless and harmless, "swallowed up in victory." Grave! you are vanquished and your unnumbered captives are henceforth forever free! He now drops the figure, and in the context defines, in literal language, his meaning. The sting of death is sin, and the strength of sin is the law. "But thanks be to God who giveth us the victory through our Lord Jesus Christ."

In pursuing our reflections, it is proposed to consider;

1ST, THE STING OF DEATH, THE UNIVERSAL FOE;

2DLY, THE CHRISTIAN'S TRIUMPH OVER IT AND THE SOURCE OF HIS VICTORY.

Death is the destruction of living and organized agents, yet it is predicated of inanimate, inorganic, and ideal objects. And the destruction of anything and every thing, evil and things indifferent excepted, is always contemplated with pain—it has a *sting*. How painful the contemplation of the destruction of anything useful or beautiful in the productions of nature, art, or intellect! In beholding the rich harvest destroyed by frost, or drought,—the forest of a century's growth destroyed by the tornado of an hour,—the domestic dwelling where all comforts were accumulated, the city with its sacred temples, lofty domes and palaces, levelled with the earth by fire; or the vast library containing the literature and science of an empire for ages destroyed by a ruthless hand! None of these are ever beheld, or contemplated, but with sorrow. Death, whenever or wherever met, still thrusts its *sting*.

The death of the being God has created in his own image, however, has the keenest *sting*. Such are the immediate consequences to the living being, the tender ties it severs, the hopes it destroys, the aid and council it ends, that here it has a peculiar poignancy. None of these entered into the apostle's meaning, (or if so, they held a subordinate place,) but rather the consciousness of *guilt*, its keen remorse, and the future, everlasting punishment to which it introduces the sinner. In view of this some have said, “they fear not to die, but to be dead.” The judgment after death, the result of sin, *that will sting*.

We are living my friends, under the administration and government of the moral governor of the universe. Originally created in his own image, endowed with intelligence, judgment, and a rational and immortal soul, we are possessed of a conscience, the vicegerent of God within us. Upon every word, thought, action and motive, this conscience, if unbiased, pronounces a just and impartial decision. It instinctively approves the things that are morally right and virtuous, and as promptly condemns their opposites. It feels and acknowledges the force of moral obligations.

Of the importance of law to the well-being of any government parental or civil, all are sensible. The necessity that law, in order to attain its end, be supported by rewards to the obedient, and penalties to the transgressor, is self-evident: and that the strength of any law will be in proportion to the magnitude and certainty of the rewards to obedience, and the severity of the penalty to disobedience, is universally admitted.

Now the law of God to which we are all amenable is sustained

by infinite rewards and penalties—life to the obedient, death to the transgressor, both eternal, both as sure as the veracity of Him who cannot lie. Hence the sting of death is sin, and the strength of *sin* is the law, thus sustained by the omnipotent God. Take away the existence and consciousness of sin, and no sting of remorse shall dart its venom into the soul; no fears of the frown of Jehovah shall mar present enjoyments; no apprehension of judgment hereafter subject to bondage all our lives through fear of death and the judgment that is to succeed. But alas! fellow sinners, we have all *sinned*, and the poison of the sting of death we have all experienced in different degrees, flowing through every vein, felt in every nerve, our heads have ached, and our hearts have swollen under its influence. For there is no man that liveth and sinneth not. But thanks, infinite and everlasting thanks be to him, who “*died for our sins*:” our case need not now be hopeless. Christ can extract the sting of the *monster*, death, who has encircled the earth from east to west, in his coils, and darted his venom from pole to pole, through every child of Adam of every generation and nation: for Christ *died* for our sins according to the Scriptures, and has arisen again that he might destroy these works of the devil.

Let us turn then to the contemplation, secondly, *of the triumph of the Christian and the source of his victory.*

The Christian’s triumph is two fold, *present* and *future*. In the present life he has an internal contest most graphically set forth by the apostle in the 7th of Romans, where he describes a law in the members, warring against the law of his mind, and bringing him into captivity to the law of *sin* which was in his members, and in view of which he exclaimed, “O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord,” that I shall be rescued.

The first sad effect of the original apostacy was the commencement of sin in the soul. Subsequently to the apostacy, God surveyed the “wickedness of man,” and has declared it to be “great in the earth: and that every imagination of the thoughts of his heart was only evil continually.” His moral nature has become perverted, and is not only averse to good, but inclined to evil. This is the state in which every one living finds himself on arriving at the age of reason, and of capacity to distinguish between right and wrong, between duty and inclination; and this is the condition in which the gospel of the grace of God comes to man, with its proffers of renewing and saving grace, through the medium of the word of God, the atonement of Christ, and the sanctification of the Holy Spirit.

That man finds himself such a being, in such a world, is the allotment of Him who is infinitely wise, just and benevolent. He becomes guilty with his first responsible action, in which he does contrary to the dictates of conscience and the known will of his maker. This guilt and sin accumulate and magnify as he continues to neglect the means of his renovation, sanctification and salvation, and yields to the dictates of sinful nature.

But we will suppose the case of one who has triumphed over the sting of death: he has experienced full conviction of the natural unholiness and perversity of the heart and of his voluntary sins against God. In the exercise of deep and sincere penitence for them, has in humility and faith cast himself upon the merits of Christ, as his only hope, and in doing so has experienced the renewing influences of the Holy Spirit. Lo, all things have become new. In Christian duty, he has new pleasure, the Bible appears in a new and most attractive light, Christ becomes unspeakably lovely, and in prayer and communion with God he has joys before unknown, holds sympathy with his maker in the great and benevolent designs of the gospel, and cherishes the transporting hope that an inheritance undefiled and unfading is reserved for him in heaven.

What a transition! What a *present* triumph! But in the experience of most every Christian, the law in the members (a constitution of his fallen nature) for a time in abeyance, renews the contest with the law of the mind, and may cause doubts and fears. He says, "I had hoped I was a Christian, but perceiving so much evil still remaining, I sometimes yield to despondency, conclude I am not a subject of grace, despair of heaven, and apprehend the future consequences of sin." There is a class of Christians spoken of, in the epistle to the Hebrews, represented as subject to bondage, all their life, through fear of death, but whom Christ will ultimately deliver from the sting of death and the victory of the grave.

Health and physical temperament may modify the brightness and confidence of the Christian hope. The nervous Christian may be more subject to despondency, than the same person with the same degree of piety under a different physical constitution. But when, in Christians of such texture, we see grace triumphing over doubts and fears of death, possessing assurance and calmness in the last illness, and a triumphant welcome of dissolution; how beautiful, how inestimable that grace appears!

But then there is a *future* victory. Thus far the spirit has triumphed over the death of the body and the fears of spiritual death, yet

the grave has gained a victory over the body; but when the last trump shall sound, the grave will give up its sacred deposit, and even that mouldered body shall rise in new and immortal bloom.

Whence *this* victory? The apostle answers, "Thanks, be to God, who giveth us the victory through our Lord Jesus Christ." When groaning under the weight of sin, in allusion to the Roman custom of attaching a dead body to the soldier as a punishment, he exclaimed, "O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" that I shall be rescued.

The Bible is uniform upon this subject; It is all of grace. No intellectual endowments, no natural amiableness, or accomplishment, *no works* of mortals, win heaven, or extract the sting of death.

Those who gain the conquest, are under infinite and eternal obligations to God who giveth them the victory over the sting of death, and the power of the grave, through Jesus Christ our Lord, who by his prophet, declared centuries before his advent "Oh Death! I will be thy plagues, Oh Grave! I will be thy destruction."

The subject of our contemplation affords the highest conceivable consolation on this occasion.

One who was recently in health, blest with the choice of her heart, surrounded by a young and lovely family, with the comforts of life, and the prospect, at no distant day, of returning with these living pledges of conjugal affection to her native land, has suddenly and before the meridian of life, been called away from *kindred and friends* and the Church of Christ on earth.

To friends in her native land, who hoped to greet her once more on the shores of time, there remains the melancholy pleasure of welcoming her remains to repose with the dust of her fathers, till the morning of the resurrection when they shall arise clad in the shining robes of immortality, when all her pious friends shall see her again "with joyful recognition, and she rejoin them in a higher and happier fellowship, before the throne and in the eternal kingdom of the Saviour." "Now that she is gone, and can no more mingle with us, in the intercourse of this life, nor hear what our lips may publicly utter of her worth, we may indulge for a moment in the melancholy pleasure of recounting some of the scenes through which she has passed, and while we trace the excellencies of her mind and heart" and witness the exemplification of the influence of divine grace displayed in her, gather fresh admonitions from her example, the providence and word of God, so to live, that we dear friends may

meet death as calmly as she did, and leave our survivors as good evidence as she has done of triumph over the sting of death and the power of the grave.

Mary Sword, the deceased, was born in Philadelphia (Penn. U. S. A.) 1st Oct. 1812. She was the third daughter of John J. Parry, esq. Her education seems to have been that "best calculated to qualify her to be the intellectual and spiritual companion, the discreet instructor and guide of her household, and the ornament and joy of society."

Her correspondence exhibits a simplicity, chasteness of style, and cordial sincerity, such as ever characterised her intercourse with her friends and society. It manifests a well balanced mind, sound judgment and discretion. "The heart of her husband doth safely trust in her." Her letters as well as her life are a manifestation of a high order of piety. Though fond of retirement, she was punctilious in the etiquet and civilities of good society. In 1834, she received the ordinance of Christian baptism, and soon after made a public profession of religion, and united with the Protestant Episcopal Church, under the pastoral care of the Rev. Dr. Delancy (now bishop Delancy) then pastor of St. Peter's Church Philadelphia.

No sooner had she surrendered her heart to Christ, and experienced the consolations of his pardoning love and sanctifying grace, than she resolved to use her endeavors to communicate the same happiness to others, and to pour the light of divine truth upon youthful minds, and became a Sabbath School teacher in the Sabbath School connected with St. Peter's Church.

Such was her interest and fidelity in this labor of love, observes a friend, that no ordinary circumstance could detain her from her class. She seems to have been sensible, that "if we become the instrument of saving but one soul from death we start an immortal mind, a glorified spirit, in a career where we shall see it going on from strength to strength, adding knowledge to knowledge, holiness to holiness, happiness to happiness, making approaches to goodness and bliss which are all but infinite, forever adorning the heavens with new beauty, and brightening with the splendor of moral glory through all the ages of eternity." In this school she continued till 1837, when she entered a new relation, in which she has shone with beautiful and admirable lustre. Though in delicate health, she accompanied him to whom her love was plighted from land to land in prosecution of his calling.\*

\* Europe, South America and China.



As a Christian mother she was most discreet and devoted. Here the experience she had acquired as a Sabbath School teacher availed her in training her own immortal offspring in the nurture and admonition of the Lord. The cheerfulness and maternal tenderness with which her Christian instructions were imparted, invested them with attractiveness even to their young and tender minds. And not only did she pray with them, but taught them to offer prayers and praises evening and morning. Having often enjoyed here the hospitality, so cheerfully extended to friends, I seem still to hear the sweet voice of the mother mingling with her children's at their devotions. It has already been intimated that the deceased was naturally of a nervous temperament, imbued with a truly humble spirit, and has been more or less subject to depressing fears of her personal acceptance with God, though well established in her faith in all the fundamental doctrines of the Bible. But latterly, it has been remarked by her Christian friends divine grace has become more influential, and her confidence has been more unshaken, till even she who was naturally timid as the dove, could meet terror's King with calmness and triumphant serenity.

During her illness she was fully aware it might be her last. To a Christian friend she expressed her sense of great unworthiness, and alluded to the sentence upon the fruitless fig tree as applicable to herself. She disclaimed dependence on her own merits, and said with a distinct and emphatic voice, "my only hope is in the blood of Christ." At another time, she observed, "my constant desire and prayer are to have no will of my own, but that mine may be swallowed up in that of God." On another occasion she broke the silence of the sick chamber with the exclamation, "*The Lord reigneth,*" showing evidently upon what her thoughts were revolving and the state of her mind. She conversed composedly of the disposal of her children after her decease, and said "*I can leave them in the hands of God.*" Notwithstanding her extreme illness she manifested sincere interest in the spiritual welfare of her friends. Before it was quite apparent to others that she would not survive, when speaking of dying, she was desired not to discompose her mind, with an event that might be still future. With a sweet smile and with inexpressible animation she replied, "it does *not* distress me, I am not afraid to die!" Oh Death! where *then* was thy sting? In this happy frame she continued till, ceasing to be absent in the body, she went to be present with the Lord.

My friends, the occasion, and the subject of our contemplation,

are invested with unspeakable interest. We have contemplated one of the most consoling and sublime themes ever addressed to the human mind. We have first viewed it in the light of that gospel which brings life and immortality to light, we have also beheld it *embodied and exemplified* in the life and death of our deceased friend. Oh! the glories untold, that await the souls who follow Christ on earth. They die in hope and triumph! Their unembodied spirits return to God in peace, and their powers and faculties continue and expand forever. They cease from suffering. *Sin* cannot pursue them whither they have gone. Death cannot sting them; nor the grave cover them.

AFFLICTED HUSBAND, let me address to you, as from the clay cold lips of the deceased, her own expressions, while living, in reference to this very hour. "Do not, I beseech you, grieve too much for me: do not repine or be so sinful as to murmur at God's will. Though you may be desolate, think not of this life, but look beyond to another and a better world."

Dear friend, that which your pious partner so devoutly sought and above all things else desired for you and others, is obtainable. God is as ready to give to you the victory through the Lord Jesus Christ, as to her. Delay not then to seek it in the way she obtained it, by repenting of your sins, and while casting yourself entirely upon the atonement of Christ, receive the sanctifying and renovating grace of the Holy Spirit. Then shall your present affliction become comparatively light and but for a moment, and shall work out for you a far more exceeding and eternal weight of glory. And when you at length shall die, in expectation of a glorious resurrection your survivors shall commit your body to the tomb, and when in the morning of the resurrection you shall awake with your beloved consort, clothed with shining and incorruptible bodies, you will both unite in the triumphant song, "Oh Death! where is thy sting? Oh Grave! where is thy victory?"

DEAR CHILDREN, what a rich legacy has your pious mother left you! I refer not to earthly treasure, but that which is inestimably more valuable,—her prayers, and her pious example. You cannot fully appreciate them now, but should God spare you to grow up, you will then comprehend my meaning. Your friend, who now addresses you, may have gone to the grave, but if your eyes then fall upon this brief sketch of the life and last moments of your glorified mother, and the subject, which they seem to him to exemplify, they will remind you what a mother you once had, and that there is a

rich legacy of prayers filed away in the archives of heaven in your behalf.

“It shan’t be said that praying  
 “Breath was ever spent in vain,  
 “This shall be known when we are dead  
 “And left on long record,”

May you remember your Creator in the days of youth; early know, from happy experience, that wisdom’s ways are ways of pleasantness and her paths are paths of peace. May divine grace keep you from the snares of this sinful world, and enable you (having performed as well your duties on earth as has your beloved mother) to depart this life, whenever that event may come, triumphing over the sting of death and the victory of the grave.

Friends of the deceased! We are living in a world where for the present death reigns controlable only by omnipotent power. *Sin* has taken deep root in each of our natures. It has grown with our growth, and strengthened with our strength, unless happily resisted and progressively overcome by victorious grace.

One after another in fearfully rapid succession have fallen around us, and others are candidates for early decease. They feel perhaps that their last illness is upon them. The emaciated frame, the quickened and disturbed pulse, and the hectic flush tell them and their friends it cannot be otherwise. But recent events, however, remind us that they may not go first, but the robust and the healthy. Perchance the tide may unexpectedly bear one out of the world,\* and some acute disease another.

Are you already “sincere Christians?” Have you evidence that satisfies your own mind that God has already given you the victory through our Lord Jesus Christ? Then, “beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.” Yours be the glories untold, that await the followers of Christ on earth. Like her, whose loss we deplore, and whose gain we covet, may you die in peace, hope and triumph.

Our tears which we now shed may soon dry up, and other scenes and cares occupy the mind; allow me, however, to endeavor to improve this tender and solemn occasion to the eternal benefit of such as are not Christians in the highest sense of the term; and then all this grief and mourning shall not have been in vain.

My friends! Death has a sting, and the grave a conquest save to

\* The bishop of Sz’chuen, drowned while bathing, was interred at Macao on the day of Mrs. S.’s decease.

those to whom God shall give the victory through our Lord Jesus Christ. You have seen, in a bright and lovely example, this sting removed. You have heard the last words of a dear friend, and learned with what composure she could bear the sundering of the heart's strongest, tenderest ties, and how calmly the Christian dies. As you value victory over sin, the sting of death; as you desire to possess serenity, peace, and hope full of immortality, in that hour which awaits you, delay not your preparation for eternity. The void, in this recently happy family, which can never be filled, resounds with the echo, "delay not." The beloved disciple, from her marble lips, and from the hollow silence of death, seems to utter, in unearthly tones, *delay not* to secure the triumph of the Christian over death and the grave. Then beyond the shades of death, in the morning of the resurrection, you shall arise with a body *incorruptible*. No pain, disease or decay shall ever approach it. Its shining tissues will be woven by the hand of Omnipotence, and made strong as the everlasting mountains. *Immortal*, death shall never destroy its fine, ethereal mould. While the cycles of eternity revolve it shall flourish in vigor and beauty. The flesh and sin emancipated soul, shall rejoice forever in the *liberty* and *bliss* of heaven.

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ART. III. *The Jews in China: their synagogue, their Scriptures, their history, &c., &c., &c.* By James Finn, author of the *history of the Jews in Spain and Portugal*. London 1843. Pp. 85, duodecimo. (Continued from page 334.)

WE now give Mr. Finn's "reflections," which form the fifth and last part of his little book regarding the Jews in China, but omit the notes which he has added by way of appendix. The fact of our quoting his entire work is sufficient evidence of the high value we place upon it. He has studied his subject thoroughly; and we deem his essay as every way suited to our pages. Of the Jews and of the Jewish Scriptures in China, we have ourselves hitherto seen nothing, but of their existence here we have no good reason to doubt. From the Chinese, and from among them, in their country, it is hard to say what may not come to light. To foreigners, China is yet, to a great extent, a sealed book. We have simply to add that our expectations, regarding the Jews in China, do not keep with those of our author, whether his be well founded or not.

WE have by this time gained some clear ideas, to a certain extent, respecting the Honan Jews, their worship, their Scriptures, and the

antiquity of their settlement. But as we have found hints and traces of their brethren in other situations of China, as Nanking, Ning-po, Hang-chow-foo, &c., it is to be hoped that future research will give us intimations of them in these localities, as well as new particulars of those in Kae-fung-foo. Meanwhile it is not likely that this subject will lose its interest among us. There is a keen expectation in the minds of many, that at least some curious illustrations of the Bible history and principles will yet be met in that country.

Some students of the unfulfilled prophecies look towards China for the discovery of the ten tribes, and certainly, if it can be shown that they have ever existed there in a large community, the institutions of no other country would be so capable of preserving their integrity during the long elapsed term of their disappearance.

Others regard with reverence the glimpses occasionally revealed of antique Chinese traditions agreeing most strangely with the books of Moses, of which the following affords one instance:—

A cloth-manufacturer in Stockport lately brought some samples of a mixed cotton and woolen cloth to a house of the same trade in Leeds. The proprietor of the latter having no occasion for the goods, and remarking that the colours were mostly suited to Asiatic taste, suggested that they might be sent to China. It was answered, "They have been there already, and sold at a fair profit, but were returned in a few days, by the Hong merchants, who pronounced it contrary to their religion that animal and vegetable substances should be woven together and worn." [?]

The resemblance of this to the precept in Levit. xix. 19, is perfect,—“neither shall a garment mingled of linen and woollen come upon thee;” but no trace of such a prohibition has been discovered among any other than these nations: yet what must have been the period when it obtained not only admission but religious sanction in China?\*

Others, again, have traced considerable similitude in certain sayings of Chinese philosophers which have become familiar proverbs, with the Biblical proverbs of Solomon.

On the other hand, the tablets of the synagogue, as described in the last chapter, allude to the correspondence of feeling in the Chinese and the Israelites, on the subject of veneration due to parents

\* “Christian Lady’s Magazine.” 1842. Of course it is possible that warm imaginations may give weight to coincidences of exceeding tenuity; such as the proportions of Noah’s ark being the same as those of a Chinese junk: the wise men having come from the East to inquire for the infant King of the Jews: and the name, Shinar, being very like China.

living and deceased. Such a principle, indeed, has ever prevailed among the Jewish people. Not only is it enjoined under the most awful authority; but their teachers have constantly labored to instil the sacred obligation. Josephus says,\* "The law ordains that parents should be honored immediately after God himself;" and the daily liturgy, in enumerating "the commandments, which, when a man performs them, he enjoys the interest (of his reward) in this life, and the principal in the world to come," places first of all "the honoring of father and mother."

Connected with the above is the reverence paid to old age by each of these nations. The Hebrew law enjoins,† "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God; I am the Lord." Urging this lesson from the same motive, but with greatly inferior pathos, Josephus continues, "The law also says, that young men should pay due respect to every elder, since God is the eldest of all beings." And Chinese instructions of the kind are very well known.

In the matter of venerating the dead, it is still uncertain whether or not the Chinese carry it to the extent of adoration; but, like them, the Israelites in that country burn lamps before the names of their ancestors; and the sacrifices of incense, accompanied by a species of supplication, offered by the former at the parental graves at certain recurring periods, are nearly paralleled even among Jews in Europe and Palestine, when they visit the burial-places upon the day of atonement, reciting the names of departed friends or relatives, and praying to them ‡ according to a ritual called "The answer of the tongue." (Prov. xvi. 1.)

A recent missionary to the *Beni-Israel*, of Bombay, exclaimed, on seeing them practise several idolatrous usages, "How like they are to the heathen!" but instantly added, "yet how unlike!"|| So there is and must be every-where, an indelible line discerned between the people of Abraham and every other race; and however

\* Cont. Ap. ii.

† Levit. xix. 32.

‡ Dr. Jost's "Israelitische Linnalen;" for Oct., 1840. That Rabbinical Jews actually pray to the dead for intercession with God, appears from the following passage of the Talmud (Moed-Taanith, ii. 16, col. 1):—"Why do we go and pray on the graves? There is a difference between R. Levi bar Khanna and R. Hhanina; one says (because it is written), 'Behold, we are counted like the dead before thee.' The other says, 'In order that the dead may seek mercy for us.' What is the reason of this difference? The graves of the Gentiles." Upon this Rashi explains, "Where there are no Jewish graves; for the Gentiles cannot ask mercy for themselves, how much less then for us?"

|| "Jewish Intelligence," July, 1842.

modified by Chinese associations and circumstances, the synagogue of Kae-fung-foo is quite Hebraic still.

Being such, in the investigations that may be hereafter made regarding them, it will be of importance to ascertain whether or not those religious customs and regulations in which they differ from the occidental Jews, are referable to the ordinances of Ezra: and the following points, also, it would be useful to determine.—

Among their books, have they the “Eighteen Blessings,” with directions for the attitude during their recital? Have they the chapters of the Fathers? or the Targums, or Zohar? Have they the ancient hymn, which welcomes the Sabbath-day as a bride? And what is the general outline of their liturgical services?

In their expectations do they look for a restoration to Jerusalem? and do they pray, “Bring us to Zion, thy city, with a song; lead us up with joy to our land; lead us securely to our land?” Do they pray, “Make us rejoice in Elijah the prophet thy servant, and in the dominion of the house of David the Messiah! \* \* \* \* Let not another sit upon his throne, and let not strangers inherit his glory any more?” and if they have not the whole prophecy of Daniel, do they make computations as to the time of Christ’s coming, from traditions of the school of Elijah?

As to their relation with gentiles, do they assign to the latter the seven precepts of Noah? Have they in their liturgy this thanksgiving? “We laud thee, that thou hast not made us like the nations of the world, nor like the families of the earth; that thou has not given to us the lot of their assembly; for they bow down to vanity and emptiness, they pray to a god who cannot save.”\* Do they believe that “All Israel has a portion in the world to come?”

In theological doctrine, what is their interpretation of the Old Testament term, “Holy Spirit?” Have they any notion of a mediator between God and man, “the Metatron, the Prince of thy countenance?” or of the personal “Word of the Lord,” as the Targums have preserved the traditional expressions? Do they retain the idea of Trinity in God’s unity, as it is in Zohar? Do they feel the necessity of vicarious sacrifice, as it is written in the Talmud (Moed-Joma, c. 1.), “For these things there is no atonement but by blood?” And do they on the eve of the Day of Atonement sacrifice a cock because its Hebrew name is the same with that of man?

Finally, do they pretend to any traditional decision upon the law as transmitted from Mount Sinai? Is there in China a Beth-din of

\* לֹא אֵל לָא יִרְשִׁיעַ. In “Alenu le-shabeahh” of the Sephardim Liturgy.

persons speaking Hebrew? Have they still any of the Levite or Priestly families? and what are the names most common among them?

Such are questions which should be proposed by future missionaries to that country whenever they meet with professors of the Hebrew religion, since we have already a good reason to believe that they are in possession of the written law and other Scriptures.

The apocryphal books of Maccabees, Judith, and son of Sirach, deserve an inquiry as to their existence in Hebrew, and if they really exist, as to whether these books have the doctrinal and critical blemishes which disfigure our Greek or Latin copies. Also, it is to be remembered, that the class of books in the Beth-el called *Keang-chang*, has not yet been examined, they may be Targums, or rudiments of Mishna.

But it is a matter of far deeper anxiety to learn whether they have in China the book of Psalms, and any more of the prophetic books than the portions in the Haphtorah. The Lord Jesus and his apostles made frequent appeals to the Psalms and the Prophets as containing a gradually developed light for showing his approach, his character, and his intentions. And all who now desire the spiritual good of Israel must feel a hope that this long-severed colony has every given means of "searching what, or what manner of time the Spirit of Christ did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."\*

The Roman Catholic missionaries, true to their mistaken principle, made little or no use of the written Word of God in conversation with these Israelites. They seem to have regarded the people visited as more properly the subjects of critical learning than of conversion to Christianity, like the Gnostics discovered by the Jesuit Ignatius near Bassora, or the Samaritans, whose text of Scripture served to employ the laudable acumen of Scaliger and Ludolf. This supposition may explain the fact, that during the hundred and ten years of their close vicinity to the synagogue in Kae-fung-foo, viz., from 1613 to 1723, there is no mention made of any convert from among that congregation.

Certain it is, that Christianity, originally and essentially a Jewish religion, was scarcely presented even under any modification to the descendants of "faithful Abraham" in China. How unlike to the times of the apostles, when in every city the Gospel was *first* preached to the Jews, and the wonder arose, not as now among Gentiles

\* 1 Pet. i. 11.



when Jews are believers, but among Jews that the Gentiles should be allowed to partake in the blessings of Christianity!

It is also remarkable, how very little the missionaries did in the way of literature towards promoting Christianity among the Chinese, either Jews or Gentiles.\* It is to be feared that besides the supineness just hinted at, their reliance on oral instruction, with crucifixes and pictures, must have left the adherents of the synagogue at liberty to couple or confound their Madonna with the pagan idols *Teën-how*, the Queen of Heaven; the *Huüy-füh-foo-jin*, a goddess having a child in her arms; the *Kwan-yin*, the merciful goddess; or even the *Chin-te*, a goddess represented with numerous arms, denoting her varied power to save; while the crucifix would only corroborate such misapprehension, and the sign of the cross become identified with the popular superstition that the numeral which it represents is "the number of perfection."

Trigaut, when narrating the interview of Ricci with one of this people, in the haughty spirit of Romanism, only relates the event as a proof that "Jewish filth" was found even there;† and Semmedo, afterwards describing the neatness of the synagogue, digresses with the ill-natured remark, "If any synagogue is free from uncleanness"‡—the very taunt of the ancient Pharisees against the Gentiles, as the "common or unclean." True, indeed, that sinfulness with the means of pardon is spiritual leprosy without the hope, but a right-minded Christian will remember "who has made him to differ" who it was that said to him individually, "I will, be thou clean!" and thus be very humble: but when the Roman Church cherishes an unkindly feeling towards the fallen Jews, the Apostle Paul has provided a rebuke in his caution given expressly to that particular Church: "Be not highminded, but fear: for if God spared not the natural branches, take heed lest also he spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off."|| Thus declaring with authority that Rome is no more infallible than Jerusalem.

\* The ground of this complaint is probably not much diminished at the present day, notwithstanding their mission-establishment at Macao. Morrison has stated ("Chinese Miscellany," 1825), "I knew personally ten Catholic missionaries in China, Italians, French, and Portuguese, who had resided at Court or on the frontier from fourteen to thirty years, and only three of them could read Chinese. Four of these had been many years in Pe-king, and did not know a single Chinese character: they, however, could speak the language, whereas some of the others alluded to could neither read nor speak it."

† "Judæam etiam facem in hæc regna confluisse deprendimus." (De Christianâ expeditione, &c.) ‡ "Si limpia ay sinogoga." (Imperio, &c.)

|| Rom. xi. 21, 22.

In reviewing the past ages of Israelitish sojourn in China, as well as our limited knowledge will permit, we immediately feel how happily tame is that retrospect compared with the dark and sanguinary annals of Jews in Mohammedan and Popish realms, for the toleration of the Chinese spirit has never yet discovered that the Hebrew passover is celebrated with an appetite for human blood; and happy is the nation which, while it has had an opportunity to do so, has not persecuted them for religion's sake, because it is written, "I will bless them that bless thee, and curse him that curseth thee."\*

The Jews must have been contented settlers at the extreme east, living principally in accordance with the genius of Mosaic institutions and Chinese predilections, as agriculturists in the delicious climate of that "flowery land." Still, if one prediction of the Bible be as true as another, there must have been vicissitudes in their history; and though it is not clear as to what extent they may have been exempt from "the trembling heart and sorrow of mind," denounced in Deuteronomy, and known to be the general inheritance of their kindred in other lands, yet they certainly do seem to be a timorous and a suspicious people.

Israel in China has resembled some plant endued with a wonderful force of vegetation, a force not to be implied from its vast increase of production, not shown by a power of overcoming obstacles, but rather by an inherent faculty of protracting a lingering existence. Our information about them has dwindled to a mere point: still it may be trusted in a Christian spirit that this probable decay is not in truth a process of extinction; that if synagogues yet remain in the western provinces Sze-chuen and Shen-se, they may be speedily discovered, and that the Church of God may even yet have the pleasure to behold them disseminating a saving knowledge among the heathen.

The Talmud says,† that "the Lord could not find a vessel to contain a larger blessing for his people Israel than peace." Some pious persons have attributed the general quietude of Chinese history, with prolonged enjoyment of their peculiar institutions (and certainly in this condition their Hebrew guests are to be included, and for the same reason), to the blessing resting on the paternal spirit which pervades the latter. The basis of civil obedience being laid in filial reverence, "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," is a conditional benediction which remains valid till parental relations shall be no more, and applicable to national as well as

\* Gen. xii. 3. † Mishnah (Taharoth, Oketsim.)

individual prosperity. The Chinese teachers are unanimous in the inculcation of this principle in their political philosophy. "Duty to parents is that by which we should serve a prince. . . . When families are virtuous the nation will grow up virtuous. . . . In order to that which is called governing a nation, there must be the regulation of families. Not to be capable of teaching a family, and yet to be able to teach a nation of men, there is no such thing."\* What precious elements are combined in this patriarchal wisdom! Surely this is the conservative influence which has crystallized the virtues and the peace of that vast empire of untold generations. It is true that errors have been perpetuated by the same principle; but to this we also look forward in expectation of Christianity being hereafter embraced there by whole families and cities at a time.

The Hebrew Scriptures have too long remained unfruitful in China, where the traditions and maxims of the people do not lead to everlasting happiness. It is now time that our whole revelation of God be sent freely forth in that widely-spread language; and that the Israelites, no longer reading the law through a veil,† but being taught the truth of Messiah, should begin to fulfil in reality their own destiny to be "a kingdom of priests."

Then when the aspiration of St. Paul within the Mamertine prison in Rome is accomplished, as he exclaimed, "But the Word of God is not bound!"—when his generous call is loudly answered, "Rejoice, ye Gentiles, with his people?"—then, in China, as in every other empire, man, universal man, shall delight to heap up the choicest treasures of external wealth, of genius, of intellect, and self-sacrifice, in honour of that loveliest character, that holiest Being, who came into this world to be, in combination with his other benevolent offices, "a light to lighten the Gentiles, and the glory of his people Israel!"

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ART. IV. *Chinese Dialogues, questions, and familiar sentences, literally rendered into English, with a view to promote commercial intercourse, and to assist beginners in the language.* By W. H. MEDHURST, sen. Shánghái, printed at the Mission press, 1844.

DR. MEDHURST has the honor of setting up the first English press north of Ningpo in China; and here we have its first fruits. The

\* Ta-hio, in "Morrison's View," &c. † 2 Cor. iii. 12—17.

preface gives us a faithful account of the work, comprised in 287 octavo pages, and we quote it entire.

"Morrison's Dialogues having been long out of print, and commercial intercourse being now much more extended than when that work was published, a volume like the one now presented to the public was found to be a desideratum. One or two of the Dialogues from Morrison's book are here inserted, and a few sentences on wrought silks, cloths, &c., from Bridgman's *Chrestomathy* moulded into a form to suit the object of the Compiler. Some assistance has been derived from the contributions of gentlemen in the political and commercial line, with these exceptions the author must be responsible for the remainder. The Dialogues commence with the simplest forms of speech, and are designed for the use of persons just commencing the study of the language. The questions are many of them left without answers, in order that the learner may extract the reply from his teacher, and thereby exercise himself in the language, while he is gaining at the same time some knowledge of the country and its inhabitants. The commercial regulations and the tariff have been introduced, as affording both terms and ideas useful to merchants trading to China; while the dialogues on silk, cotton, and piece goods have been inserted with the same view. The directions to servants, about household affairs, will be found useful to all, and the views of religion and morals which follow, being drawn from native sources, are attached with a view of shewing what are the sentiments of the Chinese on these subjects, and of exhibiting the style of the colloquial idiom. The shop signs ought to be acquired by every one coming to a Chinese city, as by that means he will be enabled to study as he goes along the streets, and also be assisted in seeking the supply of his necessities. Copious indexes are added, in order that the student may refer at pleasure to any Chinese or English word which the book contains, and obviate the necessity of seeking far for what is near at hand. The whole is in the mandarin dialect, and the common form of speech has been adopted, between the too vulgar colloquial and the excessively concise literary style. Every line of the Chinese is generally a sentence of itself, not necessarily connected with what precedes or follows, so that the whole may be read from either end of the book, as may suit English or Chinese taste. The sound of each character has been attached in Roman, together with the meaning in *Italic*; the additional English words printed in Roman letters are merely necessary to make the sentence read intelligibly; but the student must bear in mind that the Chinese characters convey no more meaning in the position in which they stand than is expressed by the words printed in *Italics*. The translation, it will be seen, is literal, in order to give the reader an idea of Chinese idiom; though the verbal rendering must not always be considered as giving the invariable sense of each word. The free translation has not been added, because it would have taken up too much room, and because it is presumed the sense will be found in general sufficiently clear without it. Some apology must here be offered for the typographical execution. It being the first European work ever printed in *Shanghai*, and the native workmen having all to be taught *de novo*, symmetry and perfection will not be looked for. Towards the middle of the volume a few sheets appear rather indistinct, from the circumstance of our printing ink having run short, but an effort to manufacture ink on the spot at length succeeded, and a clearer page was the result."

At the end of the volume there is an index of the English words occurring in the book, a list of the radicals of the Chinese language, with an index of the Chinese characters arranged according to those radicals. While we highly commend the veteran author for his assiduous labors and his numerous productions both in Chinese and English, we have earnestly to request him to change his *orthography*, for the *sounds* of Chinese words and make it conform to the Italian, so called, as it is now used almost throughout all India.

ART. V. *Journal of Occurrences: memorial from the inhabitants of Hongkong to lord Stanley, with a letter to gov. Davis; steamer "Lady Mary Wood," and the first overland monthly mail to England; Union Chapel, Hongkong; French diplomatic mission in China; exchange of treaties; death of the bishop of Szchuen; Protestant missions in China.*

On the following memorial it is unnecessary for us to comment. We hope it will receive the consideration, which the subject demands.

His excellency J. F. Davis, esq., governor of Hongkong, &c., &c.

Sir,—We have the honor to forward to Y. E. herewith a memorial addressed to the right hon. Lord Stanley, H. M. secretary of state for the colonies; and we beg to request Y. E. will be pleased to have the same forwarded by the mail of the 1st September. And we trust, that under circumstances stated in the memorial, H. E. will see fit to direct the suspension of ordinance No. 2, pending the receipt of a reply from H. M. government.

We have the honor to be sir,

Your most obedient humble servants,

Jardine, Matheson & Co.; Dent & Co.; Macvicar & Co.; Fox, Rawson & Co.; Turner & Co.; Lindsay & Co.; Gibb, Livingston & Co.; Jamieson, How & Co.; W. & T. Gemmell & Co.; Fletcher & Co.; Murrow & Co.; Chas. W. Murray; Thos. Ripley & Co.; Diron, Gray & Co.; Holliday, Wise & Co.; R. Oswald & Co.; Robt. Strachan; Hughesden & Co.; George R. Barton, m. d.; N. Duus; Burd, Lange & Co.; John Cairns; Henry Holgate; M. Ford & Co.; L. Just, sen.; L. Just, jr.; D. Lapraik; J. D. Porter; Geo. Dudell; J. Palmar; Chas. W. Bowra; Sam. J. Cooke.

Victoria, 13th August, 1845.

The right honorable Lord Stanley, H. M. principal secretary of state for the colonies, &c., &c.

My Lord,—The period has at length arrived, when, as owners of land and property at Hongkong, we can no longer refrain from addressing ourselves direct to H. M.'s government, in the confident hope, that a plain statement of facts will induce H. M. advisers, to sanction a material modification of the system, which has hitherto been in operation, occasioning results alike injurious to the interests of the mercantile community, and the real and essential interest of the settlement.

It will scarcely be necessary for us, in the first place, to submit, that shortly after the island was first ceded, or taken possession of by H. M. plenipotentiary in China, in the early part of 1841, a public sale of land was held, at which it was stipulated, that the "terms and tenure of all property would hereafter be defined by H. M. government."

But in a letter of H. M. plenipotentiary, dated 17th June, 1841, a copy of which is hereunto annexed, an expectation was held out, that the lands would be granted in fee simple, for one or two years purchase at the rates paid at the public sales; or that they should be charged only with a nominal quit rent, if that form of tenure continued to obtain. This suggestion on the part of H. M. plenipotentiary, originated in the well known fact, that the very limited quantity of ground, available for building purposes on the proposed site of the present town of Victoria, was the occasion of great competition, and the eventual payment of a scale of rent, which the officer naturally and truly apprehended, would, if enforced, be detrimental to the progress and prosperity of the settlement.

During the time which intervened between the occupation of the island by H. M. government, in March 1841, and the treaty of Nanking, in June 1843, a period of upwards of two years, the local government of Hongkong

used every endeavor, both by facilities temporarily offered to early occupants of land, and the threat of penalty of forfeiture of their purchases to all who did not commence building, to induce the British merchants to remove from Macao to the new settlement, and nothing was, up to that date, said or done, to induce holders of land to apprehend, either that the promises of H. M. plenipotentiary would not be strictly fulfilled, or that they would be placed in a more unfavorable situation, than parties similarly circumstanced in our British colonies.

Large sums were consequently expended in the erection of dwellings and warehouses in the new town of Victoria, to an extent, which would have rendered it injurious to all, and ruinous to many, to be compelled to abandon their property; and it was not until the early part of 1843, that it was notified: "That H. M. government did not see fit to recognise sales or grants of land, that had been made by or under any authority whatsoever, up to the period of the exchange of the ratification of the treaty of Nanking."

But as H. M. government must have been well aware, that the colonists had acted with perfect reliance on the good faith and justice of their government, their order was so far qualified, that on 23d August, 1843, it was notified: "That an inquiry should be instituted into the equitable claims of all holders of land to a confirmation either *permanent* or temporary of their titles, so far as they could be confirmed consistently with a just regard to the interests of Society at large."

In the early part of 1844, we were for the first time, made acquainted with the terms on which the crown lands were to be held, and sir Henry Pottinger, then governor of the island, published the forms of the leases required to be executed. The conditions of these leases were universally considered so unusual, and so certain in their operation to be ultimately injurious, not only to the holders of land, but to the future welfare of the colony, that we were compelled to protest most solemnly against them in a correspondence with the governor, dated in March 1844, from which correspondence we beg to subjoin the following extract:

"We may be allowed to point out to H. E., that an adherence on the part of government to the proposed terms of lease would be eventually the means of placing those, who first commenced improving their property in Hongkong, and who from the sum already expended cannot withdraw from the occupation of their buildings without ruinous loss, on most unfavorable terms, compared with others, who have the option of resorting to places where land can be bought, or rented, on much more moderate conditions; and we submit, that it can never be the wish or intention of H. M. government to place the early occupants of land in such a position."

No redress has however been granted; and disregarding the future prosperity of the settlement, in the desire to raise a comparatively large temporary revenue, the local government has persisted in forcing unusually hard conditions on the land holders, who had been led into a large expenditure of money, owing to their faith in the promises, under which the land was originally sold; (promises, which were at any rate tacitly acknowledged by the government, and not repudiated until after the lapse of three years); while at the same time it is no exaggeration to state, that had the existing regulations been promulgated *before*, instead of *after* the outlay of their funds, not one British merchant would have been found willing to become a resident in the colony.

We have deemed it necessary and due to ourselves, to enter thus at length into some account of the formation of the colony and its progress hitherto, with the view of shewing: *first*, the nature of the inducements under which we were led to abandon our residences at Macao and Canton, where both house rent and taxation are very light; which we may illustrate by the fact, that the ground rent alone of most of the eligible sites in Hongkong is (without including rent or interest of money) a heavier charge, than all payments, rent inclusive, required of the tenants of houses in Macao; and *secondly*, to prove that the very onerous terms, on which we have been compelled to oc-

occupy our property in Hongkong, have been forced on us, not only against our urgent remonstrances, as a question of justice and equity, but in opposition to what we have always considered and represented to be the true interest of the colony.

Since the enforcement of these leases, the measures of the existing government of the island have still further aggravated the evils under which we have been suffering, by making in a place, nominally declared to be a free port, every description of commerce and trade a subject of taxation, or source of revenue, or of monopoly sold to the highest bidders, thus driving away, instead of encouraging trade in an infant settlement: and lastly we have now to complain of the promulgation of an ordinance, which we submit to be unconstitutional and illegal, empowering government assessors arbitrarily to value all household property, with the view of raising a new tax, ostensibly for payment of a police force, there being no municipal body of any kind in the colony to determine whether such tax be necessary, or equitably levied and appropriated.

The result of the system actually in operation for the last two years; commencing with the proceedings in land sales and leases under the administration of the first governor, and continued by the financial arrangements of his successor, is sufficiently exemplified in the present state of the colony; for owing to the heavy rents and unsatisfactory tenure of property, the continued arbitrary taxation and impediments to trade of all kinds, and the entire want of confidence as well on the part of the foreign community in China, as of the Chinese themselves, as to the establishment of a better course of policy, there is, at this moment, after four years occupation of the island, scarcely one foreign resident, except government officers, and those British merchants and traders who commenced building *before* the enforcement of the leases; there are no Chinese merchants, or even shop keepers, with any pretension to property; there is neither an import or export trade of any kind; and as will be seen by the public papers, even now, when many private dwellings are temporarily occupied by the civil and military officers of government, pending the completion of the public buildings, several houses have been untenanted for months past; and the value of the property is daily on the decrease.

It is necessary to bear in mind, that the trade of this port of China has long been accustomed to flow through other channels, that the island of Hongkong has no natural productions, or consumers of imports, beyond the mere wants of the colonists themselves, and is even dependent for its daily supply of food on the main land; and that a place so circumstanced, especially in a country like China, proverbially averse to sudden change, can only be expected very gradually to acquire a trade by facilities and encouragement instead of being subject to ceaseless and heavy taxation, charges, from which places in its vicinity are moreover exempt.

We trust therefore, we shall not be deemed presumptuous in submitting to H. M. government our urgent entreaty, that they will be pleased to direct the abolition of the opium farm, auction duties, and other harrassing taxation recently imposed, which have already had the effect of deterring many Chinese from settling in the place, and driven away several who were already established, and been in fact utterly destructive of our incipient trade. If this be not conceded, many of the European residents will also be compelled to quit a place totally without commerce, but more heavily taxed, in ground rents alone, than any other port of China, and removed to those ports where the trade is actually carried on, abandoning properties on which many have expended their whole fortunes.

We further venture to suggest that the system adopted in other colonies may reasonably be extended to this distant settlement; and that it is hoped government will be pleased to authorise the formation of a municipal body, vested with the usual power of deciding on the appropriation of the monies raised for local purposes.

We cannot in conclusion refrain from urging, that such a settlement as Hongkong was never actually required by the British merchants; and that it has become even less so since the opening of the five Chinese ports, where

the foreign residents are free from all taxation, and where the rent of land and houses is generally very moderate.

We submit therefore, that it will be found as inexpedient in principle, as under existing circumstances we consider it would be unjust in practice, to call on the civil part of the community for any large proportion of the expenses of a colony which is held rather as a military and naval station, giving Great Britain the command of these seas, and as the residence of a few merchants, occupied an extending British commerce along the coast of China, and keeping up an active correspondence with the rest of the world, than a place which under any circumstances can be expected to possess an extensive trade, or afford any considerable revenue towards the payment of its own expences.

(COPY.) SALE OF LANDS ON HONGKONG ISLAND

Macao, 7th June, 1841.

Gentlemen,—Having had under my consideration the particulars of the first sales of lots in Hongkong on the 14th instant, I am of opinion that I shall be consulting the best interests of the establishment in making immediate public declaration of my purpose to move her majesty's government either to pass the lands in fee simple for one or two years purchase at the late rates, or to charge them in future with no more than a nominal quit rent, if that tenure continues to obtain.

My own object respecting the disposal of lands pending the pleasure of her majesty's government, was to secure to firms and all other persons (British or foreigners) having permanent interests in the Country, sufficient space for their necessities, at moderate rates, with as little competition as might enable parties to accommodate themselves according to their respective wants; I feel assured upon attentive reflection that steady adherence to this rule will be found most conducive to the well understood interests of the establishment, and to the fair claims of persons upon the spot; parties falling within the description I have specified, not yet supplied with lots, will soon be in a situation to accommodate themselves.

May I request you, gentlemen, to circulate this letter.

I have the honor to be, your most obedient humble servant,

(Signed)

CHARLES ELLIOT.

*Chief superintendent, charged with the government of Hongkong.*

To Messrs. JARDINE, MATHESON & Co., and DENT & Co.

The steamer Lady Mary Wood, which brought on the last overland mail (50 days from London to Hongkong), will be dispatched September 1st, with the first monthly homeward overland mail direct.

The *Union Chapel*, Victoria, Hongkong, was opened for the first time, on the 24th instant. "The colonial chaplain is still obliged to officiate in a mat shed."

The French diplomatic mission is still in China, and the exchange of copies of the ratified treaty has recently taken place near the Bogue, where their excellencies Lagrené and Kíying had a personal interview. Our limits will not allow as now to give further particulars of the mission, which it is said will in a few weeks proceed northward.

Alexis Rameaux, "bishop of Myra," was drowned while bathing, near Shálántsai, Macao, on the 14th July last. His remains were interred at St. Paul's on the 16th, with the usual honors.

Died, at Victoria, Hongkong, the 24th instant, Frederic Joseph, the only surviving son of the Rev. Dyer Ball, M. D., aged 5 years 11 months, and 12 days.

Dr. Ball and family arrived in Canton on the 29th instant, where they expect permanently to reside.









